

DISEASES
of the SOVLE:
A DISCOVRSE
DIVINE,
MORALL,
AND
PHYSICALL.

By Tho. Adams.

SEN.

*Desinit esse remedio locus, ubi quæ fuerunt Vitia,
Mores sunt.*



LONDON,

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1616.

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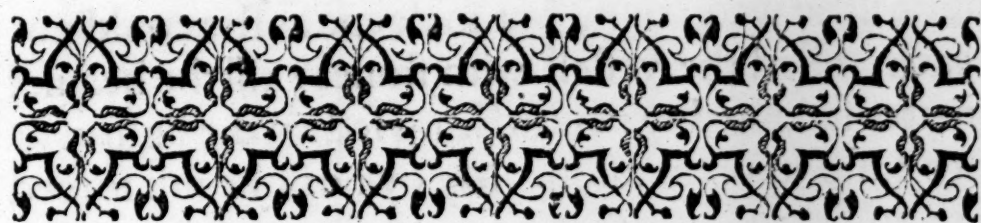
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TO THE TRVLY
Iudicious, and worthily eminent
in his Profession, Mr. WILLIAM
RANDOLPH, Doctor of Physicke.

(*)

Worthy Sir,



I will seeme strange to those, that better know my *unworthinesse* then your *merits*, that I should administer *Physicke* to a *Physician*. But my *Apologie* is iust; conuincing rather them of *ignorance*, then my selfe of *presumption*. It is not a *Potion*, I send, but a *Prescript* in paper; which the foolish Patient did eate vp, when he read in it written, *Take this*. Neither do I send it, to direct you, but that you should rectifie it. So the poore *Painter* sent *Appelles* a *Picture*, to mend it, not to commend it. That which tastes of *Philosophie* in it, is but so much of those *axiomes* and *rudiments*, as I gather'd in the *Vniuersitie* in a short time, and haue had much opportunity to lose since. Somewhat is chym'd out of *experience*; wherein I may say, *Necessitas* was *ingenii largitor*: as *Plinie* writes of the *Rauen*; who labouring of thirst, and spying a vessell with

The Epistle Dedicatory.

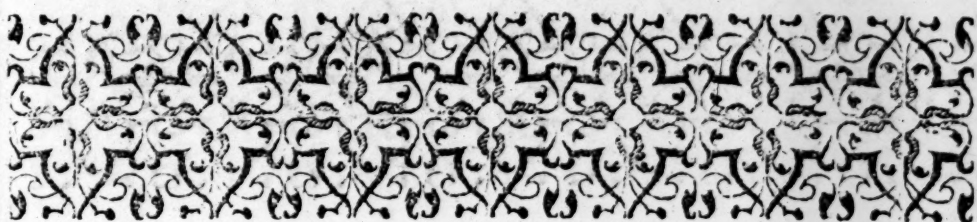
some little water in it, but so deepe as she could not reach, filled the vessell with stones; till the heauier matter sinking downewards, raysed vp the lighter to her easie apprehension. My owne ill health forced me to looke into that poore *Cisterne* of knowledge, which I had: and finding it almost *drie*, I assayed by some new *contemplations*, to raise it vp to experience; which now, behold, runnes ouer, and (without diminution to it selfe) is communicatiuely dispersed to others. Only doe you vse it, as I desire you should my selfe: if it be in health, conserue it: if foule purge it. For my owne part, I am content, that no happie *meditation* of mine should be *vt Curia Martis Athenis*; or like some precious *mysterie*, which a Practitioner will get money by, whiles hee liues; but suffer none els to vse, when hee is dead: for hee resolues, it shall die with him. It is more *Morall*, then *Physicall*; and yet the greater part *Theologicall*. wherein I haue most satisfied my owne conscience, in ayming at that punctuall *Center*, and blessed *Scope*, whither all endeouours should looke; the straitening our warped *Affections*, and directing the *Soule* to heauen. And in this passage, (you must pardon mee) I feare not to say your *memory* at least, if not your *understanding*, may hereby be helped. My *Medicines* are not very *bitter*; but nothing at all *sweete* to a *sensuall* palate: learning from *Saluiam*; that *Quae petulantium auribus placent, agrotantium animis non prosunt*. For my *soule*, I prescribe to others that, which I desire euer to take my selfe; such sauing *Recipe's*, as Gods holy *writ* hath directed mee. For my *Body*,
though

The Epistle Dedicatory.

though I would not haue it lamed by my owne neglect, that it might leane vpon the staffe of *Physicke*; hauing not so much *health* to spare, as might allow some vnthrifty expence of it on surfets: yet when it is *sicke*, I desire no other *Phisician* then your selfe. Perhaps a great number of men are of my mind, and frequent are the knocks at your *Study-dore*: but I am sure that all those desires are not enflamed with that light of knowledge, which I haue of your sufficiency, through much priuate conference. Rudenesse or prolixitie do ill in an *Epistle*, and worse when both together; and may perhaps please a mans selfe, and none els. I haue done, when I haue (yet once againe) chaleng'd your promised *Iudiciall of vrines*: which if you make publike, you shall haue the like addition to my singular thanks. Till a good gale of opportunity waft my self ouer to your *Sudbury*, I haue sent you this *Messenger* of that loue and seruice, shall euer be ready to attend you; desiring that, as it hath found the way to you, you would giue it your *Passe* to the World; and (if it grow poore with contempt) your *Legacie of approbation*. Wingraue in Buck. May ult.

*Your Worships in all iust referen-
ces of loue,*

THO. ADAMS.

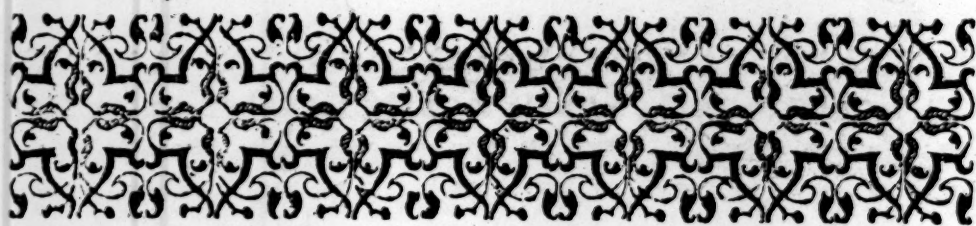


TO THE READER.



THE Title of this Booke requires some Apologie. There is a booke lately conceiv'd in Scotland, and born in England, which both promiseth in the Frontispice, and demonstrates in the Module, the method and matter here proposed. whereof I cannot speake, having onely cursorily perused some page or two of it, but not of the worthinesse. Because that hath the prioritie of the time, and transcendencie in quantitie of mine, I have reason to feare, that this will be thought but the spawne of that : or an Epitome : or at best, that it is begot out of imitation. Herein I must seriously propose, and engage my credite to the truth thereof : that this was committed to the Stationers hands, perused and allowed by authoritie : yea, and with full time to have bene printed, and perhaps an impression sold, before that of Master Iohn Abrenethys came out. what dilemma's were in the Book-sellers head, or what reasons for such slacknesse and reseruation, are to mee as mystical, as his profession. Neither doe I pleade thus out of any affected singularitie, as if I were too good to imitate so worthy a man : but onely to have punctually and plainly deliuered the truth hereof : leaving it to thy censure, and vs all to the grace of God.

T. A.



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THE SOVLES

Sicknesse :

A DISCOURSE DI- vine, Morall, and Phyficall.

The Induction.



THE *Sicknesse* of this *World* is *Epi-*
demicall, and hath with the inuifi-
ble poyson of a generall pestilence
infected it to the heart. For *Vice*
in manners, as *Hereſie* in doctrine,
distilleth insensible contagion in-
to the fountaine of Life; and *dum*
unum interficit, centum alios inficit,
in killing one, banes many. Whether *ex demonis iniu-*
ria, vel ex hominis incuria, from the Diuels malice, or
mans securenesse, Iniquity is growne from a mist to a
Mysterie, Ignorance to Arrogance, nescience to negli-
gence, simple imprudence to politicke impudence, and I
know not how, too much light hath made men blind. At
first they knew not when they sinned, now they would
know to iustifie their sins: they defend that, wherein they
offend, and buy *Sicknesse* with as great expence of time,
wit, money, as the anguished Atheist would health.

B

Sicknesſes

Bellar. in præf.
Tom. 1. Con-
trou.

2. *Theſ.* 2.7.

The Soules sicknesse.

Decad. lib. 1.

Esay. 64. 6.

James 3. 2.

Esay 1. 5. 6.

Sickenesses in mens *Soules* are bred like diseases in naturall, or corruptions in ciuill bodies; with so insensible a progresse, that they are not discerned, till they be almost desperate: as the franticke endures not bonds, nor the Lethargicall noise: or as it was once sayd of the *Romanes*, that they could neither endure an ill Emperour, nor obey a good one: so wee may say of our selues (no lesse then *Liuy* of that *State*) *Nec vitia nostra, nec remedia ferre possumus*: wee can better brooke our maladies, then our remedies. There is, say Physicians, no perfect *Health* in this world; and man, when hee is at best, enioyes but a neutrality. But the *Physicians* of the *Soule* complaine further: *That wee are all as an vncleane thing, and all our righteousnesse are as filthier ragges, &c. and in many things wee sinne all.* We may say with the *Prophet*, not so much for our punishments, as our finnes, *The whole head is sicke, and the whole heart faint. From the sole of the foote, euen vnto the head, there is no soundnes in it; but wounds and bruises and putrifying sores.*

The Methode.

TO pursue this Argument, I would willingly dispose the tenour of my speech into this method, 1. to describe the disease, 2. to ascribe the signes, 3. to prescribe the remedie. And whereas *Physicians* begin their medicinall institutions or instructions at the *Head*, as the most noble part of the body; the principall seate of the wits, the beginning of all the organically senses, and the proper house and habitation of the animall vertue; (though Philosophie attributes that supereminent dignitie to the *Heart*) and I (for metaphors sake) without contention suffer my selfe to be led after their rule; behold, I apply to the *Head* first: which if I could cure, it would more easily discerne the infirmities of the descending parts. In the

the *Head* and other corporall parts there are many diseases, which I will not contend to find out; desiring onely to say (not all, but) enough. I will borrow so much Timber out of *Galens* wood, as shall serue me for a scaffold to build vp my Morall discourse.

Non ego cuncta meis amplecti verbis opto.

Head-ach and Braine sicknes. Disease. 1.

Head-ach is diuers, say *Physicians*, according to the causes; proceeding some of colde, some of hot; of drinesse, of moisture, of blood, of choler, of flegme, windynesse, drunkennesse, of an offending stomacke. There is an *Head-ach* called the *Migram*, *Hemicrania*, possessing lightly one side of the *Head*, and distinguished by a seame that runnes along in the skull. There is a disease in the *Soule* not vnlike this, and they that labour of it, are cald *Braine-sicke men*. They may haue some pretty vnderstanding in part of their heads, but the other part is strangely sicke of crochets, singularities, and toyish inuentions; wherein because they frolicke themselves, they thinke all the world fooles that admire them not. They are euer troubling themselves with vnnecessary thoughtfulnessse of long or short, white or blacke, round or square; confounding their wits with Geometrical dimenstions, & studying of *Measure* out of measure. A square cap on another mans head, puts their head out of square, and they turne their braines into dry wooll, with storming against a garment of linnen. New *Alberty* to moote the reasons, why if a Cap fell down, it brake; if a Sponge, it brake not; why Eagles fly, and not Elephants. There be such students in the Schooles of *Rome*; what shalbe done with an Ass, if he get into the Church to the Font vncouered, and drinke the water of *Baptisme*: vpon the strange hazard of a Clarks negligence, and an Asses thirst entring the Church, which are vncertaine,

taine, they make themselves Asses in certaine. Or if a hungrie Mousc filch the Body of our Lord, &c. Braue wits to inuent Mousc-traps. These curiosities in humane, but much more in diuine things, proue men *braine-sicke*.

Cause.

THe *Cause* of the *Migram*, is the ascending of many vaporous humours, hot or cold, by the veines or arteries. The *Cause* of this *spirituall Migrain*, or *braine-sicknesse*, is the vnkindly concurrence of ignorance, arrogance and affectation, like foggy mistes and cloudes, obscuring & smothering the true light of their sober iudgements; and bearing their affections like a violent winde, vpon one only point of the *Compasse*, new-fangled *Opinion*. Like the Gyants sonne, they must haue fixe toes on a foote: they hate, not to be obserued, and had rather be notorious, then not notable. *Opinion*, is a foote too much, which spoiles the *Verse*. New *Physicke* may bee better then olde, so may new *Philosophy*; our studies, obseruation, and experience perfecting theirs: beginning, not at the *Gamoth*, as they did, but as it were at the *Ela*: but hardly new *Diuinitie*; not that an ancient error should be brought out against a new truth. A new truth? nay, an old newly come to light: for *Error* cannot wage Antiquity with *Truth*. His desire is to be crosse to regularity; and should he be enioined a *Hatte*, a *Cappe* would extremely please him: were he confined to extemporall and enthusiasticall labours, he would commend premeditation and studie; which now he abhorres, because they are put on him. He is vnwise in being so bitter against Ceremonies: for therein hee is palpably against himselfe, himselfe being nothing else but Ceremonie. Hee loues not the beaten path; and because euery foole (sayth he) enters at the gate, hee will climbe ouer the wall, whiles
the

the *dore* of the *Church* stands open, hee contends to creepe through the *windowe*. The *Brain-sicke* are no lesse then drunke with Opinion; and that so strangely, that sleepe which helps other drunkards, doth them no good. Their ambitious singularity is often so violent, that if it be not restrained, it growes to a kind of frenzy, and so the *Migram* turnes into the *Staggers*. Heerein, because we will not credit their Positions, nor receiue their Crochets in our set Musicke, they reele into the lowe-Countries.

Iohn 10. 1.

Signes and Symptomes.

P*Hysicians* say of the *Migram*-affected, that in the violent fit of the passion, they can abide: 1. No noyse or lowd speech: 2. Not cleare light: 3. Not to drinke Wine: 4. Nor almost to moue at all, &c. Our *Braine-sicke* Nouelist is described by such tokens.

1. Lowd speech hee loues not, except from his owne lippes. All noyse is tedious to him, but his owne: and that is most tedious to the companie. Hee loues to heare himselfe talke out of measure. He wonders, that the senses of all his hearers doe not get vp into their eares, to watch and catch his mysteries with attention and silence; when as yet himselfe is more *Non-resident* from his theme, then a discontinuer is from his charge.

2. The cleere light he cannot endure, for his braine is too light already. He presumes, that his head containes more knowledge then tenne Bishops; and wonders that the Church was so ouerseene, as to forget him, when offices were disposing, or places a dealing; and because he can get none, railes at all for Antichristian. He is the only wise man, if he might teach all men to iudge him, as he iudgeth himselfe: and no starre should shine in our Orbe, without borrowing some of his light. Hee offers to re-

forme that man, that would informe him; and presumes of so much light, that if himselfe were set, our world would be left without a Sunne.

3. Wine he hates, specially when it is powred into his wounds: (as the *Fathers* interpret the *Samaritans wine* to the *wounded man*, to cleanse and purge him.) Reproofe and hee are vtter enemies; no man is good enough to chide him: wholesome counsell, which is indeed Wine to a weake soule, he accounts Vineger; nothing so pleaseth him as his owne Lees. *Opinion* hath brewed him ill, and he is like water scared out of the wits.

4. He must not bee moued, nor remoued from what hee holdes: his will is like the Persian law, vnalterable. You may moue him to choler, not to knowledge: his braine is turned, like a Bell rung too deepe, and cannot be fetcht backe againe. His owne affectation is his pully, that can moue him; no engine else stirres him. A man may like him at first, as one that neuer heard musick doth the Tinkers note on his kettle; but after a while, they are both alike tedious. There is no helpe for his auditour, by by any excuses to shift him off; if he haue not the patience to endure an impertinent discourse, hee must venter the censure of his manners, and run away. His discourse is so full of parentheses, as if he were troubled with the rhume, and could not spette. He is euer tying hard knots, and vntying them, as if no body had hired him, and therefore he must finde himselfe worke. If hee light on the sacred Writ, he conceitedly allegorizes on the plainest subiect, and makes the Scripture no more like it selfe, then *Michols* Image in the bed vpon a pillow of Goates haire, was like *David*. He carries bread at his backe and feedes vpon stones. Like a full fedde Dogge, he leaues the soft meate to lye gnawing vpon bones: that wee may say of him, this man hath a strong wit, as wee say, that dogge hath good teeth.

Cirati-

Curation.

THe way to cure the *Migram* is diuers, according to the cause; either by cutting a veine, purging, reuulsiue or locall remedies. But the sanation of this *Brain-sicke* malady is very difficult: insomuch, that *Salomon* sayth, *There is more hope of a foole*, then of one *wise in his owne conceit*. For he imagines the whole world to be sick, and himselfe only sound. I might prescribe him the opening of a veine which feedes this disease, that is, affectation: the itching bloud of singularity let out, would much ease him. Or a good purge of humility to take him down a little, because he stands so high in his owne imagination: and full vessels, to preuent their bursting must haue timely vent. Or a little *opium* of sequestering him from businesse, and confining him that hee might take some sleepe; for his braines want rest. Or a little *Euphorbium* of sound admonition and fit reproofe dropped into his eare warme. Some *Euphrasia* or Eye-bright would do well. Vnctions, if lenifying, will do no good, nor any of the former, I doubt; except a strong pill of Discipline goe with them. The speciallest remedy is Discipline, as the Father sayd, when hee heard his sonne complaine of his head; *my head, my head*, commanded a seruant; *Carry him to his Mother*: so for these men so troubled with the *Head-ach*, deliuer them to their mother, let the Church censure them.

2. King 4. 19.

Inconstancie, a kinde of staggers. Disease. 2.

THere is a Disease in the *Soule* called *Inconstancie*, not vnfitly shadowed to vs by a bodily infirmity, possessing the superiour part of man, *vertigo*, a swimming in the head,

head, a giddinesse, or the *Staggers*. The disease in the body is described to bee an astonishing and dusking of the eyes and spirits, that the Patient thinkes all that he seeth to turne round, and is sodainly compassed with darknes. The paralel to it in the *Soule*, is *Inconstancie*, a motion without rule, a various aspect, a diuersifying intention. The *Inconstant* man is like a *Pour contrrell*; if hee should change his apparell so fast as his thought, how often in a day would he shift himselfe? He would be a *Proteus* too, and vary kinds. The reflection of euery news melts him, whereof he is as soone glutted. As he is a Noun, hee is only adiectiue, depending on euery nouel perswasion: as a Verbe, he knowes only the Present Tense. To day hee goes to the Key to bee shipped for *Rome*, but before the Tyde come, his tyde is turn'd. One party thinke him theirs, the aduerse theirs: he is with both, with neither, not an howre with himselfe. Because the Birds & Beasts be at controuersie, he will be a *Batte*, and get him both wings and teeth. He would come to heauen, but for his halting: two opinions (like two Water-men) almost pul him a-pieces, when he resolues to put his iudgement into a Boat, and goe somewhither; presently he steps backe, and goes with neither. It is a wonder, if his affections, being but a little luke-warme water, do not make his religion stomack-sicke. Indifferencie is his ballast, and Opinion his sayle: he resolues, not to resolute. He knowes not what he should hold; hee knowes not what hee doth hold. He opens his mind to receiue motions, as one opens his palme to take a handful of water; he hath very much, if he could hold it. He is sure to dye, but not what religion to dye in; he demurres like a posed Lawyer, as if delay could remoue some impediments. He is drunk when he riseth, and reeles in a morning fasting. He knowes not whether he should say his *Pater noster* in Latine, or English; and so leaues it and his prayers vnlayd. Hee makes himselfe ready for an appointed feast; by the way hee heares

heares of a *Sermon*, he turnes thitherward, yet betwixt the Church gate, and Church dore, hee thinkes of businesse and retires home againe. In a controuerted point hee holdes with the last reasoner hee either heard or read, the next diuerts him; and his opinion dwels with him, perhaps so long as the teacher of it is in his sight. He will rather take drosse for gold, then trie it in the furnace. Hee receiues many iudgements, retaines none, embracing so many faiths, that he is little better then an Infidell.

Causes.

THey giue a double cause of this disease in the bodie; either the distemperature and euil affectednesse of the braine; or an offence giuen to it from the mouth of the stomack: vapours, grosse and rough humours, or windy exhalations, either lodging in the braine, or sent thither from the stomack, turning about the animall spirits: hence the braine staggers with giddinesse. This spirituall *Inconstancie* ariseth from like causes. If it be in religion, it proceeds from cloudy imaginations, fancies, fictions, and forced dreames, which keepe the mind from a sober and peacefull consideratenesse. Multitude of opinions, like foggy vapours, mist the intellectuall faculty, and like reuerberated blastes whirle about the spirits. Hee sees some Ceremoniall deuisions in our Church, and therefore dares not stedfastly embrace that truth, which both parts without contention teach and obserue. So leaues the blessing of his mother, because hee beholds his brethren quarrelling: whiles he sees the vnreconcilable opposition of *Rome* and vs, which he fondly labours to atone, he forsakes both, and will now be a Church alone. Thus his brest is full of secret combates, contradictions, affirmations, negatiues, and whiles he refuseth to ioine with others, he is diuided in himselfe: And yet will rather search

excuses for his vnstayednesse, then ground for his rest. He lothes *Manna* after two dayes feeding, and is almost weary of the Sunne for perpetuall shining. If the Temple pauements be euer worne with his visitant feete, hee will runne farre to a new Teacher: and rather then be bound to his owne parish, he will turne Recufant. He will admire a new Preacher, till a quarter of the sand is out; but if the Church dores bee not locked vp, he cannot stay out the houre: what he promiseth to a Collection to day, he forgets, or at least denies the next morning. His best dwelling would be his confined chamber, where his irresolution might trouble nothing, but his pillow. In humane matters, the cause of his variablenesse is not varied, but the object. Hee is transformable to all qualities, a temperd lumpe of waxe to receiue any forme, yet no impression stickes long vpon him. he holds it the quicknesse of his wit, to be voluble.

Signes and Symptomes.

THe *signes* of this disease in the body, are a mist and darkenesse, comming vpon euery light occasion. If hee see a wheele turning round, or a whirle-poole, or any such circular motion, he is affected with giddinesse. The *Symptomes* of the *Spiritual Stagers* are scemblable. Hee turnes with those that turne, and is his neighbours *Chameleon*. He hates staiednesse as an earthen dulnesse. He prosecutes a businesse without feare or wit; and reiecting the patience to consult, falls vpon it with a peremptory heat: but like water once hot, is soonest frozen, and instantly he must shift his time and his place; neither is hee so weary of euery place, as euery place is weary of him. He affects an object with dotage, and as superstitiously courts, as an Idolator his gilded block: but it is a wonder, if his passionate loue out-liue the age of a wonder, 9. daies. He respects

respects in all things noueltie aboue goodnesse; and the childe of his owne braines, within a weeke hee is ready to iudge a Bastard. Hee salutes his wits after some inuented toy, as a Seruing-man kisseth his hand, when instantly on another plots arising, hee kickes the former out of dores. He puls downe this day what hee builded the other, now disliking the site, now the fashion, and sets men on worke to his owne vndoing. Hee is in his owne house, as his thoughts in his owne braine, transient guests: like a Haggard, you know not where to take him. He hunts well for a gird, but is soone at a losse. If hee giues any profession a winters entertainment, yet hee is whether for a penny the next Spring. He is full of businesse at Church, a stranger at home, a *Scepticke* abroad, an obseruer in the street, euery where a foole. To conclude, their owne vnfaithfulness making the *Inconstant* thus sick, there is an accession of the Lords plague; he addes dotage as a punishment of wilfull dotage. *The Lord hath mingled a peruerse spirit in the midst thereof: and they haue caused Egypt to erre in euery worke thereof, as a drunken man staggereth in his vomit.*

Esay 19. 14.

Cure.

FOr the curing of this bodily infirmity, many remedies are prescribed: odoriferous smels in weaknesse, the opening of a veine in better strength, cupping glasses applied to the hinder part of the head, with scarification, gargarismes and sternutatory things, together with setting the feet in hot bathes, &c. To cure this *Spiritual* Staggers, let the Patient bee purged with Repentance for his former vnsetlednesse: let him take an ounce of Faith to firme his braines; let his repose be on the Scriptures, and thence fetch decision of all doubts; let a skilfull Physician order him, a good Minister. Let him stop his eares to rumours, and fixe his eyes on Heauen, to bee kept from

distracting objects. Let him keepe the continuall dyet of Prayer, for the Spirit of illumination ; and thus he may be recouered.

Madnesse and Anger. Disease 3.

Galen.

Ierem.

THE next disease I would describe, is *Phrenzy* or *Madnesse*. Now though Physicians do clearly distinguish betwixt these two, *Phrenzy* and *Madnesse*; calling *Phrenzy* an inflammation of the braine without a Feuer; or an impostumation bred and ingendred in the pellicles of the braine, or *pia mater*: and *Mania* or *Madnesse*, an infection of the former cell of the head, without a Feuer: the one abusing the imagination, the other rauishing the memory; I list not to dispute or determine. That which serues my intention, is to conferre either of these passions, with a Spirituall disease of like nature, *Anger*. *Ira furor brevis*. It is a madnesse, I am sure, I am not sure how short. I doe not ask for men passionlesse, this is *hominem de homine tollere*. Giue them leaue to be men, not mad men. *Ira optimo loco donum Dei: & magna est ars, irasci verbis premeditatis, & tempore opportuno*. Anger in the best sense is the gift of God, and it is no small art, to expresse anger with premeditated termes, and on seasonable occasion. God placed *Anger* amongst the affections ingrafted in nature, gaue it a seate, fitted it with instruments, ministred it matter whence it might proceed, prouided humours whereby it is nourished. It is to the *Soule* as a nerue to the body. The Philosopher calls it the *Whetstone to fortitude*, a spurre intended to set forward Vertue. This is simply rather a *pro*-passion, then a passion.

But there is a vicious, impetuous, franticke *anger*, earnest for priuate and personall grudges; not like a medicine to cleare the eye, but to put it out. This pernicious disease of the *Soule* hath degrees. 1. It is *inhumane*; Tygers deuoure

deuoure not Tygers, this rageth against kind and kindred. 2. *Impious*; it rageth often against God; as that *Pope* vpon a field lost against the *Frenchmen*: *Sic esto nunc Gallicus. So, turne French now, &c.* 3. *Mad*; for it often rageth against vnreasonable creatures, as *Balaam* striking his Ass; how much is such a man more irrationall and bestiall, then the Beast he malignes? 4. It is more then *mad*, striking at insensible things: as *Xerxes* wrote a defying letter to *Athos* a *Thracian* mountaine. *Mischienous Athos, lifted vp to heauen, make thy quarries passable to my trauell, or I will cut thee downe, and cast thee into the sea.* But his reuenge was neither vnderstood, feared, nor felt. So the *Affricans* being infested with a North winde, that couered their corne fields with sand from a mountaine, leuied an army of men to fight with that wind; but were all buried vnder the sand. So *Darius*, because a Riuer had drowned him a white Horse, vowed to cut it into so many Channels, that a woman with child might go ouer drie-shoo'd. We haue some so madly impatient with a storme, wind &c. which might answere them, as *Rabshaceh* told the *Jewes*: *Am I come hither without the Lord? it is he that sent mee.* This anger is immediatly directed against God: the heart speakes Atheisme, only in other words. 5. It is *unnaturall*, for it maligneth a mans selfe. It is full of consternation and amazement, and neuer vseth violence, without torment to it selfe. It thinks to offer wrong, and indeed suffers it.

Ipsa sibi est hostis vesania, seque furendo-Interimit. As the franticke or drunkard doe that, intoxicate, which sober, they would quake to thinke of; so these irefull, direfull men (or rather beastes) dare in their fits play with Serpents, mingle poysons, act massacres, whereat their awaked soules shudder.

The higher the person in whō this phrenzy raigns, the greater the fault. The Master-Bee hath no sting, the rest haue: the greater power, the lesse passion. It is a State-tyrannie, in authority to minde nothing but authoritie.

Esay 36, 10.

Insanit: cum
aliena nequit,
sua peccora
rodit.

Basil.

In potestate
nihil nisi pote-
statem respi-
cere.

Posse & nolle, nobile. It is noble to may and wil not. When a rayling wretch followed a Heathen Prince with obloquies all day, and home to his dores at night, he requited him with commaunding his seruant to light him home to his house with a torch. *Damascen* makes three degrees of anger; *Bilem, Iracundiam, Infensionem*: Choler, Wrath, heauy Displeasure. Some haue added a fourth.

1. The first hath a beginning and motion, but presently ceaseth; wee call this *Choler*. Like fire in stubble, soone kindled, and soone out. These are like gun-powder, to which you no sooner giue fire, but they are in your face. They say, these hot men are the best natur'd; but I say then, the best are naught. These are stung with a nettle, and allayd with a docke.

2. The second is not so soone conceiued, but takes deeper holde in the memorie. This fire is neither easily kindled, nor easily put out: like fire in Iron, which hardly taking, long abideth. These men are like greene logges, which once set on combustion, continue burning day and night too.

3 The third entertaine this fire sodainly, and retaine it perpetually, not desisting without reuenge. These are like fire, which bewrayeth not it selfe without the ruine and waste of that matter wherin it hath caught: this worst.

4 The fourth is a moderate *Anger*, not soone incensed, but quickly appeased: and this is the best, because likeliest to the disposition of God, *who is mercifull and gracious, slow to anger, and plenteous in mercie, ready to forgiue.*

Psal. 103.8.

Causes.

P*Hrensie* is caused by abundant blood, or choler occupying the braines or the filmes therof: the more adust this choler is, the more pernicious the madnes. The cause of *anger*, is the giuing to Passion the dominion ouer Reason,

son. *Seneca* sayes, *Causa iracundia opinio iniuria est*: the cause of anger is the conceit of iniurie. Such a man gets vp on the wilde Iade his choler, and spurres him on, hauing no bridle of moderation to hold him backe. His conuersation is so full of cholericke fits, as a booke of tedious parentheses, that they marre the sense of his life. He is like an egge in roasting, hopefull to be good meate, but it growes too hot on a sodaine, and flies in your face not without a great noyse. *Anger* is able to turne *Dametas* into *Hercules furens*, teaching him that is strong to fight, him that is not to talke: whilest the lightning of his rage lasts, hee thunders out a challenge, but after a little calme meditation, sounds a retreat. He menaceth the throtes of his enemies, though they be many, and sweares loud hee will be their Priest, hee meanes Executioner. But if you compare his threatnings and his after-actions, you would say of them, as that wise man sheering his hogges: Here is a great deale of crie, but a little wooll. His enemies are worse feared then hurt, if so they be in personall presence, as he is in sober iudgement a little out of the way.

De ira lib. 1.
cap. 22.

Ira forti pro-
ducit lacertes,
imbelli lin-
guam.

Signes and Symptomes.

THe *Phrensie* is easily seene, and needs not to be described by signes. Physicians giue many, I will say no more but this. If the *madnesse* proceed from bloud, they are perpetually laughing; if of choler, they rage so furiously, that bands only can restrain them from doing violence. The *Symptomes* of this *spirituall madnesse*, rash and furious *anger*, are many, visible and actuall.

I. Swelling of mind so high and so full, that there is no room for any good motion to dwel by it. *Ira tumor mentis*, and makes a man like the Spider-poyson'd toade. In this raging fit, Reason, Modesty, Peace, Humanitie, &c. runne from him, as seruants from their mad master, or Misse from

Esay. 57. 20.

Sen. de ira.
Lib. 1. Cap. 1.

from a Barne on fire. 2. Contumely without any distinguishing respect of friend, foe, aliant, familiar, reuiles any, *fratremq, patremq.* 3. Violence of hands, sauage and monstrous behauiour: *Like the troubled Sea, when it cannot rest, whose waters cast vp mire and dirt:* fuming and foming, like a muddy channell: a distorted countenance, sparkling eye, foule language, hasty hands. If the angry man, and the drunkard had a glasse presented them, how hardly could they be brought againe to loue their owne faces!

Cure.

Sen. de ira.
Lib. 1. Cap. 28.

TO cure this Bedlam passion, (leauing the other to deeper iudgements in that profession) both *nature* and *Grace* haue giuen rules. *Naturall* reason; that an angry man should not vndertake any action or speech, till hee had recited the Greeke *Alphabet*; as a pause to coole the heate of choler. That *angry* men should sing to their passions, as Nurses to their Babes *μὴ κρῖναι, μὴ βοᾶν* *haste not, cry not.* *Maximum remedium est ira, mora.* The best remedy for *Anger* is delay. What a man doth in anger, hee lightly repents in cold bloud.

That we should keepe our corrupt nature from prouoking obiects, as a man that hath Gunpowder in his house, keepes it safe from fire. That we should conster all things in the best sense: a good disposition makes a good exposition, where palpablenesse doth not euince the contrary. That suspicion is a payre of bellows to this madde fire. That Ielousie and selfe-guiltinesse are the angry mans Eues-dropper and Intelligencer. That the Earth suffers vs liuing to plow furrowes on her backe, and dead, opens her bowels to receiue vs: a dead earth conuincing a liuing earths impatience. *Scripture.* *That anger resteth in the bosome of fooles.* *That the wrath of man doth not accomplish*

accomplish the righteousness of God. That vnadvised anger is culpable of indgement. Let him take some herbe of Grace, an ounce of Patience, as much of Consideration how often he giues God iust cause to be angry with him; and no lesse of meditating how God hath a hand in *Shimeies* railing, that *David* may not bee angry: mixe all these together with faithfull confidence, that God will dispose all wrongs to thy good; hereof be made a pill to purge choler. To conclude, let reason euer be our Iudge, though passion sometimes be our sollicitour.

Parit ira furorem;

Turpia verba furor, verbis ex turpibus exit

Ira, ex hac oritur vulnus de vulnere lethum.

Wrath kindles fury, fury sparkes foule words,

Those let out wounds and death with flaming swords.

Enuie a consumption. Disease. 4.

E*Nuie* fitly succeeds *anger*, for it is nothing else but inueterate wrath. The other was a franticke fit, and this is a *consumption*; a languishing disease in the body, the beginning of dissolution, a broching of the vessell, not to be stopped till all the liquor of life is run out: what the other tabe is in the body, I list not to define, by reason that this *spiritual sicknesse* is a consumption of the flesh also, and a pining away of the spirits: now since they both haue relation to the body, their comparison would be confusion. *Enuie* is the *consumption* I singularly deale withall, which though I cannot cure, I will hopefully minister to.

Cause.

THe cause of *Enuie*, is others prosperitie; or rather an euil eye shot vpon it. The *angry* man hath not himself, the *envious* must haue no neighbour. Hee battens at the

D

ma-

maligneds misery ; and if such a man riseth, he fals as if he were Planet-strucke. I know not whether he could indure to be in Paradise with a superiour. He hates to bee happy with any company. *Ennie* sits in a mans eyes , and where-soeuer through those windowes it spyes a blessing, it is sicknesse and death vnto it. *Inuidus petat a Ioue priuari uno oculo, ut auarus quod priuetur ambobus.* The enuious man would haue happily one of his eyes put out , as the couetous should lose both. A Physician beeing asked what was the best helpe to the perspicuity of the eyes, affirmed, *Enuy* : for that like a perspectiue glasse would make good things appeare great things.

Ouid.

*Fertilior seges est alienis semper in agris ;
Vicinumq; pecus grandius uber habet.*

He is euen quarrelling with God, that his neighbours field beares better corne , and thinkes himselfe poore, if a neere dweller be richer. Hee will dispraise Gods greatest blessings, if they fall besides himselfe : and grow sullen (so farre as he dares) with the Prince, that shal promote a better deseruer. There is no law perfect, if hee was not at the making it. Hee vndertakes a great worke, and when hee cannot accomplish it, hee will giue leaue to none other. No man shall haue that glory, which hee aspired and misfed. An *Aesops* dog in the manger; because he can eate no hay himselfe, hee will starue the horse. Poyson is life to a Serpent, death to a man : and that which is life to a man, his humidity and spetle, they say is death to a Serpent: the rancorous sustenance which a malicious man liues of, is the misery and mischief to a good man; and a good mans prosperous felicity is the malicious mans death. God hath in iustice appointed it to be a plague to it selfe. Among all mischiefes it is furnished with one profitable qualitie ; the owner of it takes most hurt. *Carpitq; & carpitur una : suppliciumq; suum est.* ————— *vt Aetna seipsum,*

Sic se non alios, inuidus igne coquit.

The enuious is a man of the worst diet, and like a strange Cooke,

Cooke, shewes himselfe ; nay, and conceates pleasure in pining : so that his body, at last, hath iust cause to sue his soule on an action of dilapidations. He finds fault with all things, that himselfe hath not done. He wakes, whiles his enemy takes rest. *Parum est, si ipse sit foelix, nisi alter fuerit infœlix.* His affections are like lightning, which commonly scorche the highest places. He creepes like a Canker to the fairest flowers. By putting in a superfluous syllable, he hath corrupted one of the best words, turning *amorem* into *amarorem*, loue into bitternesse. A Philosopher seeing a malicious man dejected, asked him, whether some euill had happened to himselfe, or some good to his neighbour.

Ferunt sum-
mos fulgura
montes.

Signes and Symptomes.

THE Signes of this disease are giuen by the Poet.

videt intus edentem

Vipereas carnes, vitiorum alimenta suorum.

Pallor in ore sedet, macies in corpore toto ;

Nunquam recta acies; liuent rubigine dentes :

Pectora felle virent, lingua est suffusa veneno.

Met. 2.

A pale face without blood, and a leane body without any iuyce in it, squint eyes, black teeth, a heart full of gall, a tong tipp'd with poison. Amazednes makes the face pale, grieve drinks vp the blood, looking on mens prosperitie makes the eyes squint, and cursing, the teeth blacke. It were well for him on earth, that he should dwell alone. It is pittie hee should come into heauen ; for to see one *starre excel another in glory*, would put him againe out of his wits. I wonder, when he is in hell, whether hee would not still desire superiority in anguish, & to sit in the chaire, though he receiue the more torments. The *envious* man is so crosse to God, that he is sure of punishment : hee hath in present one like to the nature of his offence. For his sinne, whereas GOD brings good out of euill, hee brings euill out of good. For his punishment, where-

^as euen euill things worke together to the good of the good, euen good things worke together to his euill. All the happinesse lights on him that is enuied; for it goes well with him, with whom the malicious thinkes it goes too well.

Cure.

HIs Cure is hard, euen as with a tabe in the body: too much Physicke makes him worfe. Crosses are fitly called Gods physicke; whereby if God will cure him, hee must minister them to those hee hates. Strange! that one man should bee healed, by giuing physicke to another. Two simples may do him good, if he could bee wonne to take them: a scruple of content, and a dramme of charity. If these be giuen him, (well stirred) in a potion of repentant teares, he may be brought to wish himselfe well, and others no harme, and so be recouered.

Idlenesse, the Lethargie. Disease 5.

Idlenesse in the soule is a dangerous disease, as the *Lethargie* in the body. The very name of *Lethargie* speakes the nature: for it is compounded of *λῆθην* forgetfulnesse, and *ἀγνῆς* slothfull; and so consequently is defined to be a dul obliuion. The *Idle* man is a piece of base heauy earth, moulded with muddy and standing water. Hee lyes in bed the former halfe of the day, deuising excuses to preuent the afternoones labour. Hee cannot endure to doe any thing by himselfe, that may be done by Attourney. Hee forestalls perswasion inducing him to any worke, by forecasting the vnprofitablenesse: he holds businesse mans cruellest enemy, and a monstrous deuourer of time. His body is so swolne with lazy humours, that he moues like a tunne vpon two pottle pots. Hee is tempted to couetice, for no other reason, but to bee able to keepe seruants, whom hee will

will rather trust, then step out to ouersee. Neither summer nor winter scape the blame of his lazinesse: in the one it is too hot, in the other too colde to worke. Summer hath dayes too long, winter nights too cold; hee must needes helpe the one with a nap at noone, the other with a good fire. He was very fit to be a Monke: spare him an early masse, and he will accept it: yet howsoeuer, he wil rather venture the censure, then forsake a lazy calling.

Cause.

THe *Cause* of the *Lethargie* is abundant flegme, ouermuch cooling the braine, and therby prouoking sleep; which putrified in the braine, causeth a feuer. The *cause* of *Idlenesse* is indulgence to the flesh, a forgetfulnesse of the end of our creation, a wilfull digression from man: for the lazy wretch is a dormouse in an humane huske. To man motion is naturall, the ioints and eyes are made to moue; and the mind is neuer asleep, as if it were set to watch the body: Sleepe is the image of death, sayth the Roet: and therefore the Church-sleeper is a dead corps, set in his pew like a coffin, as if the Preacher were to make his funerall Sermon. He sings out haruest like the Grashopper; therefore may at Christmas dance for and without his dinner. He riseth at noone to breakefast, which he falls to vnwashed, and remoues not out of his chaire without a sleepe. Whilst hee sleepes, the enemy ouersowes the field of his heart with tares. Hee is a patient subiect for the diuell to worke on, a cushion for him to sit on, and take his ease: his miserie is, that *his damnation sleepeth not*. His bed is his hauen, his heauen, and sound sleepe his deitie.

The standing water stinkes with putrefaction:

And vertue hath no vertue, but in action.

If he be detain'd vp late, he lyes downe in his cloathes, to saue two labours: nothing shall make him bustle vp in the night, but the house fired about his cares; which es-

Du Bart.

caping, he lyes downe in the yard, and lets it burne. Hee should gather mosse, for he's no rolling stone. In this hee is a good friend to his Countrey, he desires no innouation: he would scarce shift ground tenne leagues, though from a cottage to a Mannour. He is so loth to leaue the tap-house in winter, that when all leaue him, he makes bold with the chimney corner for his Parlour. If euer (in a rage) hee lights vpon a humour to businesse, it is to game, to cheate, to drinke drunk, to steale, &c. and falls from doing nought to doe naughtily; so mending the matter, as you haue heard in the fable, The diuell mended his dames legge; whē he shuld haue put it in ioint, he brake it quite apieces.

Signes and Symptomes.

S*ymptomes* of the *Lethargie* are a great pulse, beating seldom, as if it were full of water; a continuall proneness to sleepe, that they are scarcely compelled to answer a question. You may know a lethargicall *Idle* man, by a neglected beard, vnkemb'd hayre, and vnwash'd face, foule linnen, cloathes vnbrushed, a nasty hand smelling of the sheete, an eye opening when the eare receiues your voice, and presently shut againe; as if both the organs were stiffe with excretions. Hee hath a blowne cheeke, a drawling tongue, a leaden foote, a brazen nose: he gapes and gaspes so often, that sometimes hee keepes his mouth open still, as if he had forgotten to shut it.

Cure.

TO cure the *Lethargicke*, there are required many intentions; not without frictions, scarifications, sharpe odours, and bloud-letting, &c. To cure the *Idle*, it should more properly belong to Surgery then Physicke; for there is no medicine like a good whip, to let out his lazy bloud; and a good dyet of daily labour, which some skilfull Bedle
must

must see him take; put him into the bath at Bridewell, to take away the numnesse of his ioyns, and scowre off his rust, and so he may be recovered.

Fac bene, fac tua, fac aliquid, fac utile semper:

Corrumpunt mores otia prava bonos.

The Dropsie and Conetousnes, Causes. Disease. 6.

Physicians say, that the Dropsie is an error in the digestive vertue in the liuer, bred of the abundance of salt and waterish flegme, with the ouer-feeding of raw and moist meates. It is distinguished into three sorts, *Ascites*, *Tympanites*, and *Anasarca*, or *Hyposarca*. *Ascites* is, when betweene the filme called *Peritoneum* (which is the Caule that couers the Entrailes) much watery humour is gathered. *Tympanites* ariseth from windinesse and flatuous causes gathered into the foresaid places. *Hyposarca* is, when the humours are so dispersed through the whole body, that all the flesh appeares moyst and spungy. Our spirituall Dropsie conetousnesse, is a disease bred in the soule, through defect of faith and vnderstanding. It properly resides in the inferior powers of the soule, the affections; but ariseth from the errors of the superiour intellectuall facultie; neither conceiuing aright of Gods all-sufficient helpe, nor of the worlds all-deficient weakenesse.

Signes.

The corporall Dropsie is easily knowne by heauinesse, swelling, puffing vp, immoderate desire of drinke, &c. The spirituall likewise (though it leanes the carkasse) lards the conscience; at least swels and puffes it vp: and as if some hellish inflammation had scorched the affection, it thirsts for *Aurum potabile* without measure. The Conetous man is of Renodans his opinion, that *argentum plurimum valet ad cordis palpitationem*, siluer is good against the heart-panting. The Wise man calls it a disease, an euill disease, and almost incurable.

Eccles. 6. 2.

incurable. The *Couetous* hath drunke the blood of oppression, wrong from the veines of the poore: and behold, like an vndigestible receit, it wambles in his stomack; *he shal not feele quietnesse in his belly.* This is an epidemiall sicknesse.

Aurum omnes, victa iam pietate, colunt.

Religion giues riches, and riches forgets religion.

Religio dat opes, paupertas Religionem:

Diuitia veniunt, Religioq, fugit.

Thus doe our affections wheele about with an vnconstant motion. *Pouertie* makes vs *Religious*, *Religion* rich, and riches *irreligious*. For as, *Pauperis est rogare*, so it should be *Diuitis erogare*. *Seneca* wittily and truly, *Habes pecuniam: vel te ipsum vel pecuniam habeas vilem necesse est.* Hast thou money? either thou must esteeme thy money vile, or be vile thy selfe. The *Couetous* man is like a two-legd Hog: whiles he liues, he is euer rooting in the earth, and neuer doth good, till he is dead; like a vermine, of no vse till vncafed. Himselfe is a Monster, his life a riddle: his face (and his heart) is prone to the ground; his delight is to vex himself. It is a question whether he takes more care to get damnation, or to keepe it; and so is either a *Laban* or a *Nabal*, two infamous churls in the old *Testament*, spelling one anothers name backward. He keeps his god vnder lock and key, and sometimes for the better safety, in his vncleane vault. He is very eloquently powerfull amongst his poore neighbours; who for awfull feare listen to *Pluto*, as if he were *Plato*. He preuails very farre when he deales with some officers; as a Pharisee with *Christs* Steward, *Tantum dabo, tantus valor in quatuor syllabis*: so powerfull are two words. He preuailles like a forcerer, except he light vpon a *Peter*: *Thou and thy money be damned together.* His heart is like the *East Indian* ground, where all the mines bee so barren, that it beares neither grasse, herbe, plant, nor tree. The lightnesse of his purse giues him a heauy heart, which yet filled, doth fill him with more cares. His medicine is his malady: he would quench his auarice with money, and this inflames it, as oyle feeds

the

Curans quasi
cor vrens.
Aurarius quasi
avidus æris.

Acts 8.

the lampe, and some harish drincke increase thirst. His pro-
 ctour in the law, and protector against the law, is his mo-
 ney. His Alchymie is excellent, he can proiect much siluer,
 and waste none in smoke. His *Rhetoricke* is how to keepe
 him out of the Subsidie. His *Logicke* is to prooue heauen in
 his chest. His *Mathematicks*, *Omnia suo commodo, non honesta-*
te mensurare, to measure the goodnesse of any thing by his
 owne profite. His *Arithmeticke* is in Addition and Multi-
 plication, much in Substraction, nothing in Diuision. His
Physicke is to minister gold to his eye, though he starue his
 body. His *Musicke* is *Sol, re, me, fa: Sola res me facit*; that
 which makes me, makes me merry. *Diuinitie* he hath none:
 Idolatry enough to his money: *Sculptura* is his *Scriptura*,
 & he hath so many Gods as images of coin. He is an il har-
 uest man, for he is all at the rake, nothing at the pitchfork.
 The diuell is a slaue to God, the world to the diuell, the
 couetous man to the world; he is a slaue to the diuels slaue;
 so that his seruant is like to haue a good office. He foolish-
 ly buries his soule in his chest of siluer, when his body must
 be buried in the mould of corruption. When the *Fisher* of-
 fers to catch him with the *Net* of the *Gospell*, he strikes in-
 to the mudde of Auarice, and will not be taken. The *Drop-*
sie of his *παλαμυα* doth *Senectute iuuenescere*. *Cicero* calleth it
 an absurd thing, *Quò minus via restat, eò plus viatici quere-*
re. He sels his best graine, and feeds himselfe on mouldy
 crusts: he returnes from plough, if hee remember that his
 cupboard was left vnlockt. If once in a Raigne he inuites
 his neighbors to dinner, he whiles the times with friuolous
 discourses, to hinder feeding; sets away the best dish, af-
 firming it will bee better cold: obserues how much each
 guest eateth, and when they are risen and gone, falleth to
 himselfe, what for anger and hunger, with a sharpe appe-
 tite. If he smells of Gentility, you shall haue at the nether
 end of his boord a great Pasty vncut vp, for it is filled with
 bare bones; somewhat for shew, but most to keepe the
 nether messe from eating. Hee hath sworne to die in debt

1. Tim. 6. 10
De Senect.

So did a wretched
corn-hoorder.
Prodigus non
habebit, sed auarus non ha-
ber.

to his belly. He deducts from a seruants wages the price of a halter, which hee cut to saue his master, when hee had hung himselfe at the fall of the market. He lends nothing, nor returnes borrowed, vnlesse it be sent for; which if hee cannot deny, he wil delay in hope to haue it forgotten. To excuse his base and sordid apparrell, hee commends the thriftinesse of king *Henrie*, how cheape his clothes were. His fist is like the Prentices earthen boxe, which receiues all, but lets out nothing til it be broken. He is in more danger to be sand-blinde, then a Goldsmith. Therefore some call him *anidum*, *a non videndo*. Hee must rise in the night with a candle to see his corne, though hee stumble in the straw and fire his barne. He hath a lease of his wits, during the continuance of his riches: if any crossestarts away them he is mad instantly. He would flay an Asse for his skin, and like *Hermocrates* dying, bequeath his owne goods to himselfe. His case is worse then the prodigals: for the *Prodigal* shall haue nothing hereafter, but the *Conetous* hath nothing in present.

Cure.

Si quem diuitem efficere
voles, non est
quod opes au-
geas, sed tollas
cupiditatem.
Eph. 5.
Lomb.
Polychron.
lib. 5. cap. 10.

FOr his cure much might bee prescribed; specially as they giue in the corporall *Dropse*, purge the humour that feeds it. When the *Conetous* hath gotten much, and yet thirsts, a vomit of confiscation would doe well, and set him to get more. It was a good morall instruction that fell from that shame of *Philosophy Epicurus*, the course to make a man rich, is not to increase his weath, but to restraine his conetous desires. The *Apostles* counsell is to fly it, and all occasions, occupations that may beget or nourish it. Remember, saith a Schooleman, that though *homo* be *de terra*, & *exterra*, yet *non ad terram, nec propter terram*. Man is on the earth, of the earth, but not for the earth, &c. I haue read of one *Iohn Patriark of Alexandria*, a sparing and strait-handed man,

man, that being earnest at his prayers, there appeared to him a *Virgin* with a crowne or garland of *Oliue* leaues: he desiring to know her name, she called her selfe *Mercie*: requiring her intent, she requested him to marry her, promising him much prosperitie on that condition. Hee did so, and found himselfe still the richer for his mercifull deedes. She may offer her selfe long enough in these dayes ere she be taken. *Mercie* may liue a mayde, for no man will marry her. *Valerius Maximus* speakes of one *Gilianus*, a famous *Romane*, that besides hospitality to strangers, paid the taxes of many poore, rewarded deserts vsued to, bought out the seruitude of captiues, and sent them home free: how few such like can an *English Historiographer* write of? I would we had such a *Gilianus* amongst vs, so it were not from *Rome*. Well then, let the *Conetous* remember his end, and the end of his riches, how certaine, how vncertaine they are! And intend his couetice to a better obiect. *Quis alius noster est finis, quam peruenire ad regnum cuius nullus est finis?* What else should bee our end, saue to come to the kingdome that hath no end! His cure is set downe by God: I leaue the receate with him. *They that will be rich, fall into temptation and a snare, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the loue of money is the roote of all euill, &c. But thou, O man of God, flie these things, and follow after righteousness, &c. Charge them that are rich in this world, that they bee not high minded, nor trust in uncertain riches, &c. but that they be rich in good works, &c.* The place is powerfull; let the *Conetous* reade, obserue, obey, repent, belecue, and be saued.

Aug de ciuit.
lib. 22. cap. 30.

1. Tim. 6. 9.

10.

11.

17.

Vsurie, and Caninus appetitus, or the dog-like appetite. Disease 7.

NExt to the *Dropsie* of *Conetice*, I would place the immoderate hunger of *Vsurie*; for as the one drinks,

so the other feedes to satisfie; and the former is not more thirsty after his cupping, then the latter is hungry after his deuouring. Some haue compared *Usurie* to the *Gout*, (by reason of that diseases incidency to *Usurers*) which is an vnnatural humour flowing to the extreame parts. It is either *Arthritis*, an articular disease, which we call a ioynt-sickenesse: or *Podagra*, a paine inuading the ioynt of the great toe, or the heele, or some inferiour parts of the foote: this like a strong charme bindeth a man to his chayre. *Masculus* sayes, that *Diuines* shall reforme *Usurie*, when *Physicians* haue cured the *Gout*: the sinne and the disease are both incurable. And that will one day racke the conscience, as this the sinewes. Herein the meere *Conetous* and the *Usurer* differ: the *Conetous* to be rich, would vndergoe any labour, the *Usurer* would be rich, yet vndergoe no labour; therefore like the gout-wrung, desires to sit still. I haue thought fitter to compare it with the *dog-like appetite*; which cannot refrain from deuouring meat without measure; which the stomake not able to beare, they fall to vomiting like Dogs: hence againe hunger is excited to more meate, and much meate prouokes spewing: so that their whole life is nothing else but a vicissitude of deuouring and vomiting.

Causes.

IT is caused through colde distemper of the stomake, or through vicious and sharpe humours, which gnaw and sucke the mouth of it: or through vnmeasurable dissipation of the whole body, which lightly followes the weakness of the retentive vertue. This animall hunger is raised partly from the coldnes of the heart, for there is no charitie to warme it; partly from corrupt affections, which like vicious humours gnaw and suck the conscience dry of all viuiditie, whether of grace or humanity; partly through
the

the weake retention of any good instruction, whether from the Scriptures of God, or writings of sober men.

Signes and Symptomes.

THe *corporal* disease is easily perceiued, by insatiate feeding, which yet ministers almost no vertue to the body, but it is rather made lean, and wasted therewith; the skinne is rarefied, the body made fluid and apt to much egestion, &c. An *Usurer* is knowne by his very lookes often, by his speeches commonly, by his actions euer. He hath a leane cheeke, a meagre body, as if hee were fedde at the diuels allowance. His eyes are almost sunke to the backside of his head with admiration of money. His eares are set to tell the clocke; his whole carkase a meere Anatomie. Some *Usurers* haue fatter carkases, and can finde in their hearts to lard their flesh, but a common meagernesse is vpon all their consciences. *Foenus pecunia, funus anima.* Some spinne *Usurie* into such fine threeds of distinction, that they take away all the names whereby it offends: and because *R*, is a dogged letter, and they conceiue a toothlesse praetice, *Interest*, *Usury*, and all termes with *R*. in them shall be put out: and the *Usurer* shall be called only, *one that liues vpon his moneies*. All his reaches are at riches: his wit workes like a Mole, to digge himselfe through the earth into hell. *Plutarch* writes strangely of Hares, *eodem tempore & parere, & alere, & alios concipere foetus*; at one time to bring forth, nourish and to conceiue. Your *Usurer* makes his money truly do al these at once. He drownes the noyse of the peoples curses, with the musicke of his money; as the *Italians* in a great thunder, ring their bells, and shoote off their Cannons, by an artificiall noyse of their owne, to dead the naturall of broken cloudes. His practice mockes Philosophy, *Quod ex nihilo nihil fit*, and teaches of nothing to get something. He is a ranke Whore-master with his mistresse *Pecunia*, and

Moral. par. 2.

Populus me si
bulat, at mihi
plaudo ipse do-
mi. Hor.

liues vpon the lechery of mettals. He doth that office for the Diuell on earth, that his spirits doe in hell, whip and torment poore soules. His blowes are without fense; except men (as *Strepfiades* desired) could plucke the Moone out of the skies, his month and day will come.

Nature hath set a pitch or terme in all inferiour things, when they shall cease to increase. Old cattell breede no longer; doted trees deny fruit: the tired earth becomes barren: only the *Usurers* money, the longer it breeds, the lustier; and a hundred pounds put out twenty yeeres since, is a great great Grand-mother of two or three hundred children: pretty striplings, able to beget their mother againe in a short time.

Each man to heauen his hands for blessing reares;

Only the Usurer needs not say his prayers.

Blow the Wind East or West, plenty or dearth,

Sicknes or health, sit on the face of earth,

He cares not: Time will bring his money in:

Each day augments his treasure and his sinne.

Be the day red or blacke in Calender,

Common, or holy fits the Usurer.

He starues his carcases and true money's slaue,

Goes with full chests, and thin cheekes to his graue.

Hee hath not his gold so fast, as his gold him. As the couetous takes away the difference betwixt the richest Mine and basest mould, vse: so this pawne-groper spoiles all with ouer-vsing it. It is his ill luck that the beames of wealth shine so full vpon him: for riches like the sunne fires and inflames obiects that are opposed in a diameter, though further remoued; but heateth kindly, when it shines vpon a man latetally, though neerer. He shrinks vp his guts with a staruing diet, as with knot grasse, and puts his stomake into his purse. He sels time to his customers, his food to his coffer, his body to languishment, his soule to the Diuell.

Cure

Cure.

HIS *Cure* is very desperate: his best reprehension is de-
prehesion: and the best purge is to purge him out
of the land. *Hiera picra Galeni* is a soueraigne confection
to clarifie him. Let him be fed, as Physicians prescribe in
the cure of the corporall disease, with fat suppings: and let
him drink abundantly, till he forget the date of his bonds.
Turne him out from the chimney-corner into some wilder-
nesse, that he may haue a cold and perspirable aire. Giue
him a good vomit of *Stibium*, till he hath spued vp his ex-
tortions. Let his dyet-drinke be repentance, his dayly ex-
ercise restoring to euery man his gotten interest. Giue
him a little *Opium*, to rocke his cares a sleepe: and when
he is cold, make him a good fire of his Bills and Bonds.
Giue him a *Iulep* of the Gospel, to beget in him the good
blood of faith. If nothing worke with him, let him make
his will, and heare his sentence, that hee shall neuer dwell
with the blessed.

Psal. 115.

Pride and the Pleurisie, Disease 8.

THE *Pleurisie* is defined to be an inward inflammation
of that vpper skinne, which girdeth the sides and the
ribbes: and therefore is called *dolor lateralis*. *Pride* is a pur-
sie affection of the soule, *Lege, modo, ratione carens*: Without
law, for it is rebellious: without measure, for it delights
in extreames: without reason, for it doth all things with
precipitation. The *proud* man is bitten of the mad dogge,
the *flatterer*, and hence runs on a garget.

Causes.

THE *Pleurisie* is caused of an abundance of hote blood
flowing vnnaturally to the foresayd place: or by the
engendring of cold, grosse, and viscus humours, gathe-
red

red into the voyd place of the brest, or into the lungs. This *spirituall* disease ariseth from a blown opinion of ones selfe: which opinion is either from ignorance of his owne emptinesse; and so like a Tumbrell full of nothing but aire, makes a greater sound, then a vessell of precious liquour: or from arrogance of some good, which the owner knows too well. He neuer lookes short of himselfe, but always beyond the mark, and offers to shoote further then he looks, but euer fals two bowes short, humilitie and discretion.

Signes and Symptoms.

THe *Symptomes* of the *Pleurisie* are difficult breathing, a continuall Feuer, a vehement pricking on the affected side. The *proud* man is knowne by his gate, which is peripareticall, strutting like a new Churchwarden. He thinkes himselfe singularly wise, but his opinion is singular, and goes alone. In the company of good wits he fenceth in his ignorance with the hedge of silence, that obseruation may not climbe ouer to see his follies. He would haue his iudgment for wearing his apparell passe vn-mended, not vn-commended. Hee shifts his attire on some solemne day twice at least in twelue houres; but cannot shift himselfe out of the Mercers bookes once in twelue moneths. His greatest enuy is the next Gentlemans better clothes: which if he cannot better or equallize, he weares his owne neglected. His apparell carries him to Church, without deuotion, and he riseth vp at the *Creed* to ioyne with the rest in confession, not of his faith, but his pride: for sitting downe hides much of his brauery. He feeds with no cheerful stomake, if he sit not at the vpper end of the table, and be cald young master, where he is cōtent to rise hungry, so the obseruant company weary him with drinking to: on this condition he giues his obligation for the shot. Hee loues his lying glasse beyond any true friend; and tels his credulous auditors, how many Gentlewomen haue runne mad

mad for him: when if a base femall seruant should court him, I dare wager, he proues no *Adonis*. If he were to die on the block as *Byron*, he would giue charge for the composition of his lockes.

Pride.

Pride is of the feminine gender; (therefore the more intolerable in a masculine nature:) much Ciuet is vsu-
uory: *Nō bene olet, quā bene semper olet*. She that breaths per-
fumes artificially, giues her selfe to haue naturally corrup-
ted lungs. This woman hath neither her owne complexion
nor proportion: for she is both painted, and poynted toge-
ther. She sits moderator euery morning to a disputatiō be-
twixt the combe and the glasse: and whether concludes
best on her beauty, caries her loue and prayse. Howsoeuer,
of men saith the Poet: *Forma viros neglecta decet*. Indeed
there is no gracefull bahauour like humilitie. This fault is
well mended, when a man is well minded: that is, when he
esteemes of others better then himselfe. Otherwise a
proud man is like the rising earth in montenous places: this
swels vp *monte*, as he *mente*: and the more either earth ad-
uanceth it selfe, perpetually they are the more barren. Hee
liues at a high faile, that the puffy praises of his neighbors
may blow him into the enchanted Iland, *vaine glory*. He
shines like a Gloeworme in a darke village, but is a crude
thing when he comes to the Court. If the plethorie swels
him in the veine of valour, nothing but well-beating can
hold him to a man. If euer hee goes drunke into the field,
and comes off with a victorious parlee, hee would swell to
a *sonne of Anak*.

Iex om.

Amor.

Cure.

THe *Pleurisie* is cured by drawing out some bloud frō
the veine, that hath relation to the affected part. A

F

Clister

1. Pet. 5. 6.

Mat. 11. 29.

Clister is very good, together with some fomentations. It is helped much by cupping, I doe not meane, drinking. God prescribes the cure of *Pride*, by precept and patterne: Precept. *Humble your selves under the mighty hand of God*: the reason is giuen; for *God resisteth the proud, and giveth grace to the humble*. Patterne. *Take my yoke upon you, and learne of me, for I am meeke and lowly in heart; and you shall finde rest unto your soules*. The Master is worth your hearing, the lesson your learning, the recompence your receiuing. The cure hercof is hard, for all vices are against *humilitie*: nay, all vertues are against *humilitie*; as many are proud of their good deeds: nay, *humilitie* hath an opposition against *humilitie*, as if she were false to her owne person. *Sape homo de vana gloria contemptu vanus gloriatur*: so that often, *humility* by a prodigious and preposterous birth, brings forth *pride*. *Pride* doth make a wise-man a foole; continues him a foole, that is so; the opinion of his owne wisdom excluding all opportune possibility of receiuing knowledge. Powre precious iuice into a vessell full of base liquor, and it runs besides. That instruction is spilt, which you offer to infuse into a soule so full of selfe affectation. Many a man had proued wise, if he had not so thought himselfe. If the ayre of his pride bee inclosed in a baser bubble, attire, it is the more vile: for the generation of his sinne is produced from the corruption of himselfe. God made him a man, he hath made himselfe a beast; and now the Taylor (scarce a man himselfe) must make him a man againe: a braue man, a better man than euer Nature left him. Thus he is like the Cynamon tree, the bark is better then the body; or some Vermine, whose case is better then the carkase.

For his *cure*, open his pleuriticke veine with the sacrificing knife of the *Law*; and tell him, that the cause of his pride is the effect of his sinne. That wickednesse brought shame to nakednesse, and apparell hides it; whereof being proud, he glories in his own halter. Strip him of his gawdy clothes, and put him in a Charnel house, where he may
read

reade visible lectures of mortality and rottennesse.

Palsey and timorous suspition. Disease 9.

THe former *sicke* were *Tumidi*, these are *Timidi*: they were bold to all euill, these are fearefull to all good. The *palsey* is a disease, wherein one halfe of the body is endamaged in both sense and mouing. Of that disease which is called *Paralysis*, *Resolution*, or the *dead palsey*, wherein sometimes sense alone is lost, sometimes motion alone, and sometimes both together perish, I intend not to speake. It is (proportion considered) more dangerous to the body, then I would imagine this *disease* to be to the soule. I would compare it to that corporal infirmity, which *Physicians* call *Tremorem*, and some vulgarly the *palsey*; wherein there is a continuall shaking of the extremer parts: somewhat aduerse to the *dead palsey*: for that takes away motion, and this giues too much, though not so proper and kindly. This *spirituall disease* is a cowardly *fearefulnessse*, and a distrustfull *suspicion*, both of actions and men. He dares not undertake, for feare of hee knowes not what: he dares not trust, for suspicion of his owne reflection, dishonestie.

Cause.

THis euill in the body is caused generally through the weaknesse of the sinewes, or of the cold temperature of nature, or accidentally of cold drinke taken in Feuers. Old age and feare are not seldome causes of it. This *spirituall palsey* ariseth either from the weaknesse of zeale, and want of that kindly heate, to be affected to Gods glory, or from consciounesse of selfe-corruption, thereby measuring others. The first is *Fearefulnessse*, the second *Distrustfulnessse*.

Signes and Symptoms.

THe *Signes* of the *palsey* are manifest; of this not very close and reserved. He conceives what is good to be done, but fancies difficulties and dangers, like to knots in a bul-rush, or rubbes in a smooth way. Hee would bowle well at the marke of Integrity, if he durst venture it. Hee hath no iourney to goe, but either there are bugges, or he imagines them. Had he a pardon for his brother (being in danger of death) and a Hare should crosse him in the way, he would no further, though his brother hang'd for it. He owes God some good will, but he dares not shew it: when a poore plaintiffe calls him for a witnesse, hee dares not reueale the truth, lest he offend the great aduersary. He is a new *Nicodemus*, and would steale to heauen, if no body might see him. He makes a good motion bad by his fearefulnesse and doubting; and hee calls his *trembling* by the name of *conscience*. Hee is like that Collier, that passing thorow *Smithfield*, and seeing some on the one side hanging, he demaunds the cause; answer was made, for denying the Supremacie to King *Henry*: on the other side some burning, he asks the cause; answered, for denying the reall presence in the Sacrament: some, quoth he, hang'd for Papistry, and some burn'd for Protestancie? then hoyte on a Gods name: chill bee ne're nother. His Religion is primarily his Princes, subordinately his Land-lords. Neither deliberates he more to take a new religion, to rise by it; then he feares to keepe his old, lest he fall by it. All his care is for a *ne noceat*. Hee is a busie inquirer of all Parliament acts, and quakes as they are read, lest hee be found guilty. He is sicke, and afraide to dye, yet holds the potion in a trembling hand, and quakes to drinke his recovery. His thoughts are an ill ballance, and will neuer be equally poyssed. Hee is a light vessell, and euery great mans puffe is ready to ouerturne him. Whiles CHRIST stands on the

the battlements of heauen, and beckens him thither by his word, his heart answeres, I would faine be there, but that some troubles stand in my way. He would ill with *Peter* walke to him on the pauement of the Sea, or thrust out his hand with *Moses*, to take vp a crawling Serpent, or hazard the losse of himselfe, to find his *Sauour*. His minde is euer in suspicion, in suspension, and dares not giue a confident determination either way. Resolution, and his hart are vtter enemies, and all his Philosophy is to be a *Sceptick*. Whether is worse, to doe an euill action with resolution that it is good; or a good action with dubitation that it is euill, some body tell me. I am sure neither is well: for an euill deede is euill, whatsoeuer the agent thinke; and for the other, *Whatsoeuer is not of Faith, is sinne*. Negatiuely, this rule is certaine and infallible: *It is good to forbear the doing of that, which wee are not sure is lawfull to bee done*. Affirmatiuely; the worke being good, labour thy vnderstanding so to thinke it.

Feare rather then profit hath made him a flatterer; and you may reade the statutes and his Land-lords disposition in the characters of his countenance. A Souldier, a Husband-man, and a Marchant should be ventrous. He would be Gods Husband-man, and sow the seeds of obediēce, but for *observing the wind & weather* of great mens frowns. He would be Gods factor, but that he feares to lose by his *Talent*, and therefore *buries it*. He would be Gods souldiour, but that the *world* and the *diuell* are two such shrewd and sore enemies. He once began to prosecute a deed of charitie, and because the euent crossed him, he makes it a rule to do no more good by.

As he is *fearefull* of himselfe, so *distrustfull* of others, carrying his heart in his eyes, his eyes in his hands: as hee in the Comedy, *Oculata mihi sunt manus, credunt quod vident*: Hee knowes nothing by himselfe but euill, and according to that rule measures others. Hee would faine bee an *Vsurer*, but that hee dares not trust the Law

Eccles. 11. 4.

Luke 11. 13.

2. Tim. 2. 3.

with waxe and paper. He sweares damnably to the truth of that he affirms; as fearing otherwise not to be beleeued, because without that othing it, he will credit none himself. The bastardy of swearing lays on him the true fatherhood. Hee will trust neither man nor God without a pawne: not so much as his Taylor with the stuffe to make his clothes: he must be a Broker, or no neighbour. Hee hath no faith; for he beleeueth nothing, but what he knowes; and knowledge nullifies beleefe. If others laugh, he imagines himselfe their ridiculous obiect: if there bee any whispering, *consciens ipse sibi, &c.* it must be of him without question. If he goes to law, he is the aduocates sprite, and haunts him worse then his owne *malus genius*. Hee is his owne Cater, his owne Receiuer, his owne Secretary; and takes such paines, as if necessitie forced him, because all seruants hee thinks theeues. He dares not trust his mony aboue ground for feare of men; nor vnder ground for feare of rust. When he throwes his censures at actions, his lucke is still to goe out: and so whiles he playeth with other mens credits, he coufins himselfe of his owne. His opinion lights vpon the worst sense still; as the Fly, that passeth the sound parts to fastē on a scab; or a Dorre, that ends his flight in a dunghil. Without a *Subpana* these timorous cowerds dare not to London, for feare lest the citie aire should conspire to poison them: where they are euer crying, *Lord, haue mercie on vs*, when as *Lord, haue mercie on vs* is the special thing they feared. The ringing of bells tunes their hearts into melancholy; and the very sight of a corps is almost enough to turne them into corpses. On the Thames they dare not come, because they haue heard some there drowned: nor neere the Parliament-house, because it was once in danger of blowing vp. Home this Embleme of diffidence comes, and there liues with distrust of others, and dies in distrust of himselfe; onely now finding death a certaine thing to trust to.

Cure.

THe *Cure* of this bodily shaking is much at one with that of the *Palsey*; specially if it be caused of cold and grosse humours. To helpe a man of this *spirituall trembling*, these intentions must be respected. First, to purge his heart by repentance, from those fowle and feculent corruptions, wherewith it is infected: and being cleane himselfe, he will more charitably censure of others. Then teach him to lay the heaviest load on himselfe, and to spare others. *True wisdom from above is without iudging, without hypocrisie.* The wisest men are the least censurers: they haue so much a doe to mend all at home, that their neighbours liue quietly enough by them. Set him a good affection, and he will haue a good construction. Minister to his soule a draught of charitie, which will clense him of suspicion: for *Charitie thinkes no euill.* None? It thinkes no euill, vnlesse it perceiue it apparantly. To credite all were sillinesse; to credite none, sullinnesse. Against his *timorousnesse* he hath an excellent receit, set downe by God himselfe. *Feare not the feare of the wicked; but sanctifie the Lord of hosts himselfe: let him be your feare, let him be your dread.* The way for him to feare nothing as he doth, is to feare one thing as he should. Awfull reuerence to God doth rather bolden, then terrifie a man. *They that trust in the Lord, shall be as mount Sion, which cannot be remooued, but abideth for euer.* They may be moued, they cannot bee remoued, from what is good, from what is their good, their god. This course may cure his paralyticke soule; only if it shall please God, to be his Physician.

Iam. 3. 17.

1. Cor. 13. 5.

Esa. 8. 12. 13

Psa. 125. 1.

Immoderate Thirst, and Ambition. Disease. 10

THere is a disease in the bodie called *immoderate thirst*; which is after much drinking desired and answered, a
still

still sensible drinēsse. By this I would (I suppose not vnfitly) expresse that *spirituall* disease, *Ambition*, a proud soules thirst, when a draught of honour causeth a drought of honour; and like *Tullies* strange soyle, much raine of promotion falling from his heauen the Court, makes him still as drie as dust. He is a most ranke Churle, for he drinkes often, and yet would haue no man pledge him.

Cause.

THe disease is caused in the body, through abundant heate drying vp moysture: and this is done by hot, cholericke, or salt humours engendred in the stomake, or through Feuers burning or Ecticke.

Signes and Symptomes.

THe *Signes* of the disease are best discerned by the patients words. The *cause* of *Ambition* is a strong opinion of honour; how well he could become a high place, or a high place him. It is a proud couetousnesse, a glorious and Court-madnes. The head of his reason caught a bruise on the right side, his vnderstanding; and euer since he followes affection, as his principall guide. Hee professeth a new quality, called the art of climbing: wherein he teacheth others by patterne, not so much to aspire, as to break their neckes. No staire pleaseth him, if there be a higher; and yet ascended to the top, he complains of lownesse. He is not so soone layd in his bed of honour, but hee dreames of a higher preferment, and would not sit on a seate, long enough to make it warme. His aduancement giues him a fresh prouocation; and he now treads on that with a disdainfull foote, which ere-while hee would haue kissed to obtaine. Hee climbs falling towers, and the hope to scale them, swallowes all feare of toppling downe. Hee is himselfe an Intelligencer to greatnes, yet not without vnder-officers

officers of the same ranke. You shall see him narrow-eyed with watching, affable and open-brested like *Absolon*, full of insinuation so long as he is at the staire-foote: but when authoritie hath once spoken kindly to him, with *Friend, sit up higher*, he looks rougher then *Hercules*; so bigge, as if the riuer of his bloud would not bee banked within his veines. His tongue is *flabellum Diaboli*, and *flagellum iusti*: bent to scourge some, flatter others, infect, infect all. *Agrippina*, *Neros* mother, being told by an Astrologer, that her sonne should be Emperour, but to her sorrow: answered, *Let my sorrow be what it will, so my sonne may get the Empire*. He hath high desires, low deserts. As *Tully* for his *Pindinesus*, he spends much money about a little preferment; and with greater cost then the captaine bought his Burgeship, hee purchaseth incorporeall fame; which passeth away, as swift, as time doth follow motion; & whose weight is nothing but in her name, whereas a lower place well managed, leaues behinde it a deathlesse memory. Like a great winde, he blowes downe all friends that stand in his way to rising. Policy is his post-horse, and he rides all vpon the spur, till he come to *None-such*. His greatest plague is a Riual.

*Nec quemquam iam ferre potest Casarue priorem,
Pompeiusue parem.*

Tolluntur in altum, ut lapsu grauiore ruant.

Iuuen. Sat. 2.

He is a child in his gaudy desires, and great Titles are his rattles, which still his crying, til he see a new toy. He kisses his wits, as a Courtier his hand, when any wished fortune salutes him: and it tickles him, that he hath stolne to promotion without Gods knowledg. *Ambitio ambientium crux*. Ambition is the racke, whereon hee tortureth himselfe. The court is the sea, wherein he desires to fish: but the net of his wit and hope breakes, and there he drownes himselfe. An old courtier being asked what he did at Court, answered, *I doe nothing, but vndoe my selfe*.

G

Cure.

Cure.

Esa. 14. 14.

Mat. 5. 3.

Luk. 1. 48.

FOR the bodily disease, caused of heate and drinesse, Physicians prescribe *Oxycratum*, a drinke made of vinegar and water sodden together: a chiefe intention in them, is to procure sleepe, &c. To cure the immoderate Thirst of *Ambition*, let him take from God this prescript: *He that exalteth himselfe, shall be brought low: but he that humbleth himselfe, shall be exalted.* That he, who sets himselfe downe in the lower room, heares the masters of the feasts inuitation, *Friend, sit vp higher.* That a glorious Angell by ambition became a Diuell; and a *Lucifer* of his sonnes, the king of *Babylon*, that said, *I will exalt my throne above the starres of God, is brought downe to hell, and to the sides of the pit.* That the first step to heauens Court, is *humilitie.* *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* That he, who walkes on plaine ground, is in little danger to fall; if he do fall, he riseth with small hurt: but he that climbs high, is in more danger of falling; and if he fall, of killing. That the great blasts of powerfull enuie ouerthrow Oakes and Cedars, that oppose their huge bodies; and passe through hollow Willowes, or ouer litle shrubs, that grow vnder the wall. That the higher state is the fairer marke for misfortune to shoote at: That which way soeuer the *ambitious* man lookes, he finds matter of deiection. *Above him, behold a God casting an ambitious Angell out of heauen, an ambitious king from the societie of men: but so respecting the lowlinesse of his handmaiden, that all generation call her blessed.* *Below him, behold the earth, the wombe that he came from, and the tombe that must receiue him.* *About him, behold, others transcending him in his best qualities.* *Within him, a mortall nature, that must die, though he were clad in gold; and perhaps an euill conscience stinging him, whose wounds are no more eased by promotion, then a broken bone is kept by a tiffue-coate from aking.* That there

there is a higher reckoning to be made of a higher place. That like citie-houses, that on small foundations carry spacious roöfes, his owne toppe-heavy weight is ready to tumble him downe. That he mounts vp like a seeled Doue, and wanting eyes of discretion, he may easily light in a puddle. That he is but a stone tossed vp into the aire by fortunes sling, to receaue the greater fall. That for want of other malignant engines, he begets on himselfe destruction. That *Tiberius* complained of fortune; that hauing set him vp in so high a monarchie, shee did not vouchsafe him a ladder to come downe againe. That the honours of this world haue no satisfactory validitie in them. The poore labourer would be a farmer: the farmer after two or three deare years aspires to a yeoman: the ycomans sonne must be a Gentleman. The Gentlemans *ambition* flies Iustice-height. He is out of square with being a Squire, and shoots at knighthood. Once knighted, his dignitie is nothing, except worth a noble title. Then, hee thinkes himself, whiles a meere Baron, a bare on: the world must count him a *Count*, or he is not satisfied. He is weary of his Earldome, if there be a Duke in the land. That granted, hee thinks it base to be a subiect: nothing now contents him but a crowne. Crowned, hee vilifies his owne kingdome for narrow bounds, whiles he hath greater neighbours; he must be *Cesar'd* to an vniuersall Monarch. Let it bee granted, is he yet content? No, then the earth is a molehill, too narrow for his mind, and hee is angry for lacke of Elbow-roome.

Vnus Pellao Iuueni non sufficit orbis:

Astrat infelix angusto limine mundi.

Last to be king of men is idle, hee must Deified: and now *Alexander* conceits his immortalitie, and causeth Temples and Altars to be built to his name. And yet, being thus adored, is not pleased, because he cannot command heauen, and contröll nature. *Rome* robbed the world, *Sylla Rome*, and yet againe *Sylla* himselfe, not content till then, when

Mat. 5.6.

aduancement hath set him vp as a Butte, hee cannot bee without the quier of feares. Thus the largest draught of honour this world can giue him, doth not quench, but inflame his *ambitious thirst*. Well, let repentant humiliation pricke the bladder of his blowne hopes, and let out the windy vapours of selfe-loue. And now let him *hunger and thirst after righteousness*, and on my life *he shall be satisfied*.

Inflammation of the reines, or lustfulness. Disease 7.

AMong many diseases incident to the reines, as the *Diabetes*, vlcers, the stone there, and the emission of bloody vrine, there is one called *inflammation of the reines*. To this not vnfitly, by comparing the causes, Symptomes, and cure of either, I doe liken *Lust*: the *Scripture* calls it by a generall name, *Vncleanness*. *Couetousnes* is commonly the disease of old age, *Ambition* of middle age, *Lust* of youth: if it extends further, it portends lesse helpe.

Causes.

THe *Causes* of the bodily disease are giuen to be. First, corrupt humours. Secondly, drinking of many medicines. Thirdly, vehement ridings. Consider these in our comparison, and tell me, if they found not a similitude. There is *corruptio perdita*, whence comes *eruptio pestifera*. *Prouocatur libido, ubi deficit; renocatur, ubi definit*. Medicines are inuented, not to qualifie, but to calefie; as if they intended to keepe aliue their concupiscence, though they dead their conscience.

Signes and Symptomes.

THe *Signes* are many. There is a beating paine about the first ioynt of the backe, a little aboue the bastard ribs

ribs, &c. with others, which modestie bids couer with the cloke of silence. The *Lustfull* man is a monster; as one that vseth,

Humano capiti ceruicem iungere equinam.

He affects Popery for nothing else, but the patronage of fornication, and frankenesse of Indulgence. Hee cites *Harding* frequently, that *common Courteghians in hote countreys, are a necessary euill*: which hee beleeueth against Gods expresse prohibition, in a hotter climate then *Italie*. There shall be no whore of the daughters of *Israel*: then certainly no whore-master. He thinks it, if a sinne, yet peccadillo, a little sinne; and that the venereall faults are veniall, at least veniall. Thus he would be a Bawd to the sinne, if not to the sinners. He is carelesse of his owne name, of his owne soule: iniurious to his own minion, whom he corrupts: to his bastard, whom he brings vp like himselfe. He increaseth mankind, not for loue to the end, but to the meanes. His soule is wrapped in the truffle of his senses; and a whore is the *Communis terminus*, where they all meete. Hee hath no command ouer his owne affections, though ouer countreys; as our moderne Epigrammatist of *Hercules*.

Lenam non potuit, potuit superare leenam;

Quem fera non valuit vincere, vicit hera.

His practice is, as it is sayd of some Tobacchonists, to drie vp his purse, that he may drie vp his bloud, and the radicall moisture.

Nil nisi turpe inuat, cura est sua cuiq; voluptas;

Hec quoq; ab alterius grata dolore venit.

The delight of his wickednesse is the indulgence of the present, for it indures but the doing. He neuer rests so contentedly, as on a forbidden bed. Hee is a felonious picklocke of Virginities, and his language corrupts more innocent truth, then a bad Lawyers. Hee is an Almanack from eightene to eight and twenty; if hee escapes the fire so long. He can neuer call his haire and his sinnes equall; for as his sins increase, his haire fall. He buyes admis-

Hor.

Deut. 23. 17

Owen Epigr.

Amor. I.

fion of the Chambermaid with his first fruits. He liues like a Salamander in the flames of lust, and quencheth his heat with fire; and continues his dayes vnder *Zona Torrida*. He spends his forenoon with Apothecaries, the afternoon of his daies with Surgions: the former beget his miserie, the latter should cure it. Euery rare female, like a wandering Planet, strikes him: hence he growes amazed. His eyes are the trap-doors to his hart; and his lasciuious hopes sucke poyson from the fairest flowre. Hee drownes himselfe in a womans beauty, which is Gods good creation, as a melancholy distracted man in a Crystall riuier. When conscience plucks him by the sleeue, and would now after much importunacy speake with him, he bids her meet him at fifty: hee chargeth repentance attend him at master Doctors. When his lifes sunne is ready to set, he marries, and is then knocked with his owne weapon: his owne disablenesse, and his wiues youthfulness, like bells ringing all in. Now his common theme is to bragge of his young sinnes; and if you credit his discourse, it shall make him farre worse then hee was. At last, hee is but kept aboue ground by the art of Chirurgery.

Cure.

Psal. 7.9.

Owen Epig.

Ieron.

FOr his cure, let him bloud with the law of God: *Thou shalt not commit adultery.* That the righteous God tryeth the heart and the reines: euen the place, where his disease lyeth. That

*Si Renum cupis incolumem seruare salutem,
Sirenum cantus effuge, sanus eris.*

That *brenis est voluptas fornicationis, perpetua poena fornicatoris*: the pleasure of the sinne is short, the punishment of the sinner eternall. That

Nuda Venus picta est, nudi pinguntur amores:

Nam, quos nuda capit, nudos amittat oportet.

That his desired cure, is his deserued poyson. Age and sleepe

leepe are his infallibleſt Phyſicians. Diſeaſe is the mortifier of his ſinne, and cures it with an iſſue. That no black ſhield of the darkeſt night, no ſubtill art can hide or defend from Gods impulſiue ſight. That, as a moderne Poet of ours :

Ioy grauen in ſenſe, like ſnow in water waſts.

Without conſerue of vertue nothing laſts.

That hee walkes the high-way to the diuell; and Windes downe the blinde ſtaires to hell. That as it is called a noble ſinne, it ſhall haue a noble puniſhment. That he hath taken a voyage to the kingdome of darkneſſe; and is now at his iournies end, when luſt leaues him ere he diſcharge it. Let him obſerue S. Pauls medicine: *Fly fornication: Euery ſinne that a man doth, is without the body: but hee that committeth fornication ſinneth againſt his owne body. And This is the will of God, euen your ſanctification, and that yee ſhould abſtaine from fornication.* Let him ſhunne Opportunity as his Bawde, and Occaſion as his Pandar. Let him often drink that potion, that *Auguſtine* at his conuerſion. *Let vs walke honeſtly as in the day time, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, &c. But put ye on the Lord Ieſus Chriſt, and make not prouiſion for the fleſh, to fulfill the luſts thereof.* Phiſicians preſcribe, for the reines inflammation, cooling things, cataplaſmes, bathes, &c. A ſpeciall intention to cure this burning concupiſcence, is to coole it with the teares of penitence. Weepe for thy ſins; and if the diſeaſe growe ſtill ſtrong vpon thee, take the antidote God hath preſcribed, *Marriage.* *It is better to marrie then to burne. Marriage is honourable in all, and the bed vndeſiled: but Whoremongers and Adulterers God will iudge.* Much exerciſe doth well to the cure of this *Inflammation.* When our affections reſuſe to ſit on the neſt of *Luſt*, and to keepe it warme, the brood of actuall follies will not be hatched. How *Ægiſtus* (not without companie) became an Adulterer,

In promptu cauſa eſt, deſidiosus erat. For.

1. Cor. 6. 8.

1. Theſ. 4. 3.

Confef. lib. 8.
cap. 12.

Rom. 13. 13.

1. Cor. 7.
Heb. 13. 4.

Otia si tollas, periere Cupidinis arcus.

Cupid shootes in a slugge, and still hits the sluggish. This intemperate fire is well abated by withdrawing the fewel. Delicates to excite *Lust*, are spurres to poss a man to hell. It is *fasting* spettle, that must kill his tetter. *Uncleanesse* is the bastard begot of *Gluttony* and *Drunkennesse*. *Sine Cere & Baccho friget Venus*. When the mouth is made a tunnell, and the belly a barrell, there is no contentment without a bed and a bed-fellow.

The rotten Feuer, or Hypocrisie, Disease 12.

AMongst almost innumerable kinds of *Feuers*; there is one called, *σφοδρος*, or *febris putrida*, the rotten Feuer: which is a *fever* of one fit, continuing many dayes without any great mutation. Therefore it is called of some, *continens febris*, a stable and constant *fever*. Hereunto I have likened a rotten disease in the soule, called *Hypocrisie*; which is nothing els, but vice in Vertues apparell.

Cause.

THis *corporall* disease is caused, when the humours doe putrifie and rot equally within the vessels. It is not ingendred in those that bee leane and slender, or of a thinne and rare state of body, or of a colde temper; but in those that bee hot and abound with bloud, fleshy, grosse and thicke-bodied. Methinks this malady smells very like *Hypocrisie*; which is a rotten heart, festred and putrified with habituated sins, there with great delight and indulgence referued: not incident to those that haue a weake, thinne, and slender opinion of themselues; that through humility haue a leane and spare construction of their owne deserts: no, nor to them that bee of a cold temper and disposition to religion, not caring either to bee good, or to seeme so:
but

but to those that haue a grosse and a blowne conceit of themselves, swelling into an incomprehensible ostentation, and implacably hot in the persecution of that, they inwardly affect not.

Signes and Symptomes.

ROr the Signes of this putrid feuer, they be not externally discerned; except you feele the pulse, which beats thicke, quicke, and vehement. The Hypocrite is exceedingly rotten at core, like a Sodome apple, though an ignorant passenger may take him for sound. He lookes squintey'd, ayming at two things at once, the satisfiing his owne lusts, and that the world may not be aware of it. *Bonus videri non esse; malus esse non videri cupit.* They would seeme good, that they might be euill alone: not seeme euill, lest they might not then be euill so much. *Oues visu, Vulpes actu, actu*: hauing much angell without, more diuel within: a villenous Host dwelling at the signe of, Friend.

Tuta frequensq; via est, per amici fallere nomen.

Tuta frequensq; licet sit via, crimen habet,

Which one thus wittily englisheth:

A safe and common thing it is,

through friendship to deceiue.

As safe and common as it is,

'Tis knauery, by your leaue.

He is on Sunday like the Rubricke, or Sunday-letter, zealously red; but all the weeke you may write his deedes in blacke. He fryes in words, freezeth in workes; speakes in elles, doth good by inches. He is a rotten tunder shining in the night: an *ignis fatuus*, looking like a fixed starre: a painted sepulcher, that conceales much rottennesse: a crude Gloe-worme shining in the darke: a stinking dunghill couer'd ouer with snow: a fellow of a bad course, and good discourse: a loose hung Mill, that keepes a great clacking, but grindes no grist: a lying hen, that cackles when shee

H

hath

bath not layd. He is like some tap-house, that hath vpon the painted walls written, *Feare God, be sober, watch and pray, &c.* when there is nothing but swearing and drunkennesse in the house. His tongue is hot as if he had eaten pepper, which workes coldly at the heart. Hee burnes in the shew of forward profession; but it is a poore fire of zeale, that wil not make the pot of Charitie seeth. He is in company holy and demure, but alone demurres of the matter; so shuts out the diuell at the gate, and lets him in at the posterne.

His words are precise, his deeds concise; hee prays so long in the Church, that he may with lesse suspicion prey on the Church: which he doth the more peremptorily, if his power bee answerable. If his place will afford it, his grace will without question. He beares an earnest affection to the Temple, as a hungry man to his meate, onely to deuoure it. *They say, come, let vs take to our selues the houses of God in possession.* We pray for their conuersion, but if there be no hope, we must vse the next words of the *Psalme*: *Oh my God, make them as a wheele: like the stubble before the wind.* They can abide no point of Popery, but only this, *Church-robbing*. Euery thing the Papists vsed but this is superstition. Some are so charitable, that hauing got the tythe-corne from the Church, they reserue from the presented Incumbent their petty tythes also: like monstrous theeues, that hauing stole the whole piece, aske for the remnants. Nay, it is not enough, that they deuoure our Parsonages, but they also deuoure our persons, with their contumelious slanders. Aduantage can make his religion play at fast and loose; for he only so long growes full of deuotion, as hee may grow full by deuotion. His arguments are weake or strong, according to his cheare; and he discourses best after dinner. Selfe-conceit swels him, and popular applause bursts him. He neuer giues the law good words, but when it hath him vpon the hippe. Like a kind Henne, hee rules and feedes his chickens fat, starues himselfe. Hee forceth
formall

Psal. 83. 12.

Verse 13.

formall precisenesse, like a Porter to hold the dore, whiles diuels dance within. He giues God nothing but shew, as if he would pay him his reckoning with chalke; which encreaseth the debt. If euer his almes smell of bounty, hee giues them in publicke. He that desires more to be seene of men then of God, commend mee to his conscience by this token, he is an *Hypocrite*. Hee couers his rauinous extortions, and couetous oppressions, with the shew of small beneficences; & so may for his charitie go to the diuel. Indeed, *gentilem agit vitam sub nomine Christiano*: Hee liues Turke vnder the name of Christian. Hee is false in his friendship, hartlesse in his zeale, proud in his humilitie. He railes against enterludes, yet is himselfe neuer off the stage, and condemnes a maske, when his whole life is nothing els. He sends a begger from his gate, bountifully feasted with Scripture sentences; and (though he likes them not) so much of the Statutes, as will serue to saue his money. But if euery house were of his profession, Charities hand would no longer hold vp pouerties head. What his tongue spoke, his hands recant; and he weepes when he talkes of his youth, not that it was wicked, but that it is not. His tongue is his dissimulations lacquay, and runs continually on that errand; hee is the Strangers Saint, his neighbours Sycophant, his owne Polititian: his whole life being nothing els, but a continuall scribbling after the set Copy of *Hypocrisie*.

Hieron. ad
Celant. Tom. 1
fol. 109.

Cure.

FOr his cure, there is more difficultie then of the rotten fener. In this, two speciall intentions are vsed; bloud-letting, and drinking of coole water, &c. But alas! what medicine should a man giue to him, whom he knowes not to be sick? His heart is rotten, his huske, faire and sightly. The core of his disease lies in his conscience; and like an onyon, is couered with so many pils, that you would not

Ier.4.14.

ſupect it: Their beſt Phyſicke is that, God giues to *Iſrael*: *Cleanſe thy heart from iniquitie, Oh Ieruſalem, that thou maiſt be ſaued: how long ſhall thy vaine thoughts remaine within thee?* If this ſerue not, let them reade *Chriſts* bill, his denunciation againſt them, ſo often menaced, *Wo vnto you, hypocrites.* I would tel them, that *ſimulata ſanctitas, duplex iniquitas*; and their life is ſo much the more abominable, as they haue played the better part. But I referre them to the *White-Diuell*.

Fluxe and Prodigalitie. Diſeaſe 13.

THere bee diuers *Fluxes* according to Phyſicians: *Lienteria*, a ſmoothneſſe of the bowels, ſuffering the meate to ſlide away not perfectly digeſted: *Diſenteria*, which is an exulceration of the bowels; (whereof alſo they make foure ſorts:) *Tenaſmus*, which is a continuall prouocation to ſeege, that the patient can neither deſerre, nor eſchew, yet vents nothing but ſlime. The *Fluxe Diarrhea* is the generall, as being without exulceration or inflammation: To this I compare *Prodigalitie*, which is a continuall running out.

Cauſe.

THe corporall diſeaſe is *cauſed*: Firſt, either by debilitie of the instruments that ſerue to digeſtion. Secondly, or through abundance of nourishment, moyſt and viſcous ſoone corrupted. Thirdly, or through weakenefſe of the retentive facultie. The ſimilitude holds well in the cauſes of *Prodigalitie*. There is firſt a weakenefſe of his vnderſtanding & brain, to digeſt that which his friends left him. Secondly, abundance of goods hath made him wanton; and the moſt part being ſlimy and ill gotten, it waſts like Snow, faſter then it was gathered. Thirdly, the debilitie of his retentive vertue is a ſpecial cauſe. For *Prodigalitie* is pictured.

ſtur'd with the eyes ſhut, and the hands open; lauiſhly throwing out, and blindly not looking where.

Signes and Symptomes.

THe *Symptomes* of this diſeaſe are manifeſt. He is an outlyer, and neuer keepes within the pale. He runnes after liberalitie and beyond it. Hee is diametrially oppoſite to the *Couetous*; and the difference is in the tranſpoſing of one Aduerbe. The one, *dat non rogatus*: the other, *non dat rogatus*. One hand is his receiuer, but like *Briareus*, he hath an hundred hands to lay out. He would beare *Diſſipatoris*, *non diſpenſatoris officium*. His father went to the diuel one way, and he will follow him another: and becauſe hath choſen the ſmoother way, he makes the more haſte. Paraſites are his Tenterhookes, and they ſtretch him till he burſts; and then leaue him hanging in the raine. You may put his heart in your pocke; if you talke to him bare-headed, with many *parentheſes of your worſhip*: there is no vpſtart buyes his titles at a dearer rate. He loues a well furniſhed table; ſo he may haue three *Ps.* to his gueſts: *Paraſites*, *Panders*, and *Players*: the fourth he cannot abide, *Preachers*. He wil be applauded for a while, though he want (almost) pitie, when he wants. Like an houre glaſſe turn'd vp, he neuer leaues running, till all be out. He neuer lookes to the bottome of his patrimony, til it be quite vnrauelled; and then (too late) complains that the ſtocke of his wealth ranne courſe at the fag-end. His father had too good an opinion of the world, & he too much diſdaines it. Herein he ſpeeds, as he thinkes, a little better; that thoſe that bark'd at his Sire like dogs, fawne vpon him, and licke his hand like Spaniels. He vyes vanities with the *Slothfull*, and it is hard to ſay, who wins the game; yet giue him the bucklers: for Idleneſſe is the coach to bring a man to *Needome*, Prodigalitie the poſt-horſe. His father was no mans friend but his owne; and he (ſaith the Prouerbe) is no mans foe elle: of what age ſoeuer, he is

under the yeares of discretion; and if Prouidence doe not take him Ward, his heires shall neuer be sought after. His vessell hath three leakes, a lasciuious eye, a gaming hand, a deified belly; and to content these, hee can neither rule his heart, nor his purse. When the shot comes to be payd, to draw in his company is a quarrel. When he feesles want, (for till then he neuer sees it) he complains of Greatnes for ingratitude, that hee was not thought of when promotions were a dealing. When his last acre lies in his purse, he proiects strange things, and builds houses in the ayre, hauing sold those on the ground he turnes malecontent, and shifts that hee neuer had, Religion. If hee haue not learn'd those trickes that vndid him, *Flattery* and *Cheating*, he must needs presse himselfe to the warres. Hee neuer before considered *ad posse*, but *ad velle*, and now hee forgets *velle*, and lookes onely to *posse*. Take him at first putting forth into his sea of wealth and profusenesse, and his fulnesse giues him

Mant.

---*Languentis stomachum, quem nulla ciborum,*

Blandimenta mouent, quem nulla inuitat orexis :

His stomach so rasping since his last meale, that it growes too cowardly to fight with a chicken: then hee cals for sport like sawce to excite appetite; and when all failes, thinks of sleepe, lyes downe to finde it, and misseeth it. In the conniueance of his securitie, harlots and sycophants rife his estate, and then send him to robbe the hogges of their pro-uander, Ioues nuts, acornes. In short time he is dismounted from his coach, disquantitied of his traine, distasted of his familiars, distressed of his riches, distracted of his wits; and neuer proues his owne man, till he hath no other. At last, after his howering flight, hee drops to a center, which is a roome in the Almes house, that his father built.

Cure.

FOR his *Cure*; (I will not meddle with his estate, I know not how to cure that; but for his soule) let him first take
a pill

a pill of Repentance : for howsoever hee hath scowr'd his estate, he hath clog'd his conscience, and it must be purged. Binde vp his vnruely hands, so lauish and letting flye. Pull off from his eyes that filme of error, that hee may distinguish his reproouing friends from his flattering enemies. Coole his luxurious heate with *Solomons* after-course, the banquet of his pleasures being done : *that for all these things God will bring him to iudgement.* That beggerie is the heire apparant of riote, as the *yonger sonne* in the Gospell (wee haue too many such yonger brothers.) That his answer to those that admonish his frugalitie, is built vpon a false ground : *My goods are my owne*, as the Parasites said of their tongues : whereas he is not a Lord, but a Steward, and must one day *reddere rationem dispensationis*. The bill of his reckoning will bee fearefull. *Item*, for so many oathes. *Item*, for so many lies. *Item*, for drunkennesse. *Item*, for lust, &c. Nay, and *Item* for causing so many *Tauerne Items*, which were worse then Physicke bills to his estate. To conclude, if Death finde him as Bankerout of spirituall, as of worldly goods, it will send him to an eternall prison.

Ecc. 11. 9.

Luk. 15. 13.

Psal. 12. 4.

Luke 16. 2.

The Iaundeis and Profanenesse. Disease 14.

I*Cterus* or the *Iaundeis*, is a spreading of yellow choler or melancholy all ouer the body. To this I compare *Profanenesse*, which ist an epidemiall and vniuersall spreading of wickednesse throughout all powers of the soule.

Cause.

THe *Iaundeis* is caused sometimes accidentally, when the bloud is corrupted by some outward occasiō without a Feuer; or through inflammation and change of the naturall temperament of the liuer; or through obstruction of the passages which goe to the bowels, &c. The causes
of

of *Profanenesse* are an affected ignorance, a dead hart, a sensuall disposition, an intoxicate reason, an habituated delight in sinne, without sense, without science, without conscience.

Signes and Symptomes.

THe *Symptomes* of both the *Iaundeys* and *Profanenesse* need no description : their externall appearance discolouring, the one the skinne, the other the life, saue both Physicians much labour ; if it be true, that the knowledge of the disease is halfe the cure. He hath sold himselfe to wickednesse, for the price of a little vanity, like *Ahab* ; or let a Lease, not to expire without his life. At first sight you would take him for a man ; but he will presently make you change that opinion, for *Circe's* cup hath transform'd him. His eyes are the casements, that stand continually open, for the admission of lusts to the vncleane rest of his heart. His mouth is the diuels trumpet, and sounds nothing but the musicke of hell. His hand is besmeared with aspersions of blood, lust, rapine, theft ; as if all the infernall serpents had disgorged their poysons on it. Hee loues *Sathan* extremely, and either swimmes to him in blood, or sailes in a vessell of wine. His heauen is a *Tauerne*, whence hee neuer departs, till hee hath cast vp the reckoning. Hee is ready to sweare, there is no God, though hee sweares perpetually by him. Religion is his footstoole, and Policy his horse, Appetite his huntsman, Pleasure his game, and his dogges are his senses. He endeouours by the continuance of his sports, to make the motion of pleasure circular, and the flame of his delight round, as the Moone at full, and full as bright. The point of his heart is touched with the Load-stone of this world, and he is not quiet but toward the North, the scope of wickednesse. He hath bowled his soule at the marke of sensuality, and runs to hell to ouertake it. If the diuell can maintaine him a stocke of thoughts

Cure.

Phil. 3. 19.

The *Apoplexie* is a discaſe, wherein the fountain & originall of all the ſinewes being affected, euery part of the body loſeth both mouing & ſenſe; all voluntary functions hindred, as the wheels of a clocke when the poyle is down. To this I liken *Securitie*, which though it be not ſudden to the ſoule, as the other is to the body; yet is almoſt as deadly. There may be ſome difference in the ſtrength of oppoſition, or length of obſeſſion; all ſimilitudes run not like Coaches on foure wheels: they agree in this, they both

both lie fast a sleepe; the eyes of the ones body, of the others reason shut, and they are both within two grones of death.

Cause.

THe cause of the *Apoplexie* is a flegmaticke humour, cold, grosse, and tough, which abundantly fills the ventricles of the braine. The cause of *Securitie*, is a dusking and clouding of the vnderstanding with the blacke humours, and darke mists of selfe-ignorance; a want of calling himselfe to a reckoning, till he be non-sured.

Signes and Symptomes.

THe *Signes* of the corporall are more palpable, then of the spirituall sicknesse. The parish of his affections is extremely out of order; because *Reason* his Ordinary doth not visite; nor *Memorie* his Churchwarden present; (or if it at all, *Omnia bene.*) Neither doth *Understanding* the *Iudge censure* and determine. Hee keepes the chamber of his heart lock'd, that meditation enter not, and though it be fluttish with dust and cobwebs, will not suffer repentance to sweepe it. He looseth the fruit of all crosses; and is so farre from breaking his heart at a little affliction, that a sharpe twitch stirres him not. Whereas a melting heart bleeds at the least blow, he feesles not the sword drinking vp his bloud. Most men sleepe nigh halfe their time, he is neuer awake: though the Sunne shines, he liues in sempiternall night. His soule lies at ease, like the *rich mans*, and is loth to rise. Custome hath rocked him asleepe in the cradle of his sinnes, and he sleepest without starting. His *Securitie* is like Popery, a thicke curtaine euer drawne to keepe out the light. The Element hee liues in, is *mare mortuum*. He is a foolish Gouvernour, and with much clemency and indulgence nurseth rebellion; neither dare he chide his affections

Luk. 12.

fections, though they conspire his death. Hee is the Antitype to the fabulous Legend of the seven *Sleepers*. Policy may vse him as a blocke, cannot as an engine. Hee is not dangerous in a commonwealth; for if you let him alone, he troubles nobody.

Cure.

THe Cure of the *Apoplexie* is almost desperate. If there be any helpe, it is by opening both the *Cephalica veines*; and this course speeds the patient one way. *Securitie*, if it sleepe not to death, must be rung awake. There are five bells, that must ring this peale.

First, *Conscience* is the *Treble*, and this troubles him a little: when this bell strikes, hee drownes the noyse of it with good fellowship. But it sounds so shrill, that at last it will be heard; especially if God puls it.

Secondly, *Preaching* is the *Stint* or the *Certen* to all the rest. This is *Aarons Bell*, and it must be rung loude to wake him: for lightly he begins his nappe with the *Sermon*, and when the parish is gone home, hee is left in his seate fast asleepe: yet this may at last stirre him.

Thirdly, another *Bell* in this ring, is the death of others round about him; whom he accompanyes to the Church with a deader heart then the corps; knowes he is gone to iudgement, yet provides not for his owne accounts at that *Audite*. It may bee, this spectacle and a mourning cloake may bring him to weepe.

Fourthly, the oppressed *Poore* is a *Counter-tenor*, and rings loude knels of mones, grones, and supplications, either to him for his pitie, or against him for his iniury. If this bell, so heauily tolling, do not waken him, it will waken God against him. *Their crie is come up into the eares of the Lord of Hostes.* Iam. 5.4.

Fifthly, the *Tenour* or *Bow-bell* is the abused creatures; the *rust* of the gold, the *stone out of the wall* crying against

the Oppressor: the corne, wine, oyle, against the Epicure.

Ecl. 5. 14.

Happily this peale may wake him. If not, there is yet another goade, affliction on himselfe, God cutting short his hornes, that he may not gore his neighbours: and letting him bloud in his riches, lest being too ranke, hee should grow into a surfet: or casting him downe on his bed of sicknesse, and there taking sleepe from his body, because his soule hath had too much. If neither the Peale nor the Goade can waken him, God will shoote an Ordinance against him, *Death*. And if yet he dies sleeping, the *Arch-angels Trumpe* shall not faile to rowse him. *Awake then, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Windinesse in the stomacke, and vaine-glory. Disease 16.

I*N*flation in the stomake hath some correspondence with *vaine-glory* in the soule: a disease in either part of man full of ventositie, where all the humour riseth vp into froth.

Cause.

V*V*indinesse is ingendred through flegmaticke humours in the stomake; or through meates dissolved into vapours by deficiencie of kindly heate. The cause of *vaineglory* is a vaporious windy opinion of some rare quality in himselfe: which though it bee but an *atomus*, he would blow (like an Alchymist) to a great masse. But at last, it either settles in a narrow roome, or vanisheth into fume.

Signes and Symptomes.

S*ymptomes* of the corporall disease are a swelling of the stomake, empty belchings, much rumbling of wind in the

the bowels, which offering to descend, is turned backe againe. You shall easily know a *vaine-glorious* man: his own commendation rumbles within him, till he hath bulked it out; & the aire of it is vnfaury. In the field, he is touching heauen with a launce; in the street, his eye is still cast ouer his shoulder. He stands vp so pertly, that you may know he is not laden with fruite. If you would drinke of his wisdom, knocke by a sober question at the barrell, and you shall finde by the sound, his wits are emptie. In all companies, like chaffe he will be vppermost: hee is some surfet in natures stomake, & cannot be kept down. A goodly Cypresse tree, fertile only of leaues. He drinkes to none beneath the salt; and it is his Grammar rule without exception, not to conferre with an inferiour in publike. His impudencie will ouer-rule his ignorance to talke of learned principles; which come from him, like a treble part in a base voyce, too bigge for it. Liuing in some vnder-staire office, when he would visite the countrey, he borrowes some Gallants cast sute of his seruant, and therein (Player-like) acts that part among his besotted neighbours. When he rides his masters great horse out of ken, hee vaunts of him as his owne, and brags how much he cost him. He feeds vpon others curtesie, others meat: and (whether more?) either fatts him. At his Inne he cals for chickens at spring, and such things as cannot be had; whereat angry, he sups according to his purse with a red Herring. Farre enough from knowledge, he talkes of his castle, (which is either in the aire, or enchanted) of his lands, which are some pastures in the Fairy-ground, inuisible, no where. He offers to purchase Lordships, but wants money for earnest. He makes others praises as introductions to his own, which must transcend; and cals for wine, that hee may make knowne his rare vesse of deale at home: not forgetting to you, that a Dutch Marchant sent it him, for some extraordinary desert. He is a wöder euery where; among fooles, for his brauery, among wisemen for his folly. He loues an *Herald* for a new *Coate*,

and hires him to lye vpon his Pedigree. All Nobility, that is ancient, is of his allyance; and the Great man is but of the first head, that doth not call him, *Cousin*. When his beames are weakeſt, like the riſing and ſetting Sunne, hee makes the longeſt ſhadowes: whereas bright knowledge, like the Sunne at highſt, makes none at all; though then moſt reſultance of heat, and reflection of light. He takes great paines to make himſelfe deriſory; yet (without ſuſpecting it) both his ſpeech and ſilence cries, Behold mee. He diſcommends earned worth with a ſhrugge, and liſpes his enforced approbation. Hee loues humility in all men, but himſelfe, as if hee did wiſh well to all ſoules but his owne.

There is no matter of conſequence, that Policy begets, but he will be Goffip to, and giue it a name, and knowes the intention of all proiects, before they be full hatched. Hee hath ſomewhat in him, which would bee better for himſelfe, and all men, if he could keepe it in. In his hall, you ſhal ſee an old ruſty ſword hung vp, which he ſwears killed *Glendower* in the hands of his Grandfire. He fathers vpon himſelfe ſome villanies, becauſe they are in faſhion; and ſo vilifies his credit, to aduance it. If a newe famous *Courteſian* be mentioned, he deeply knowes her: whom indeede he neuer ſaw. He will be ignorant of nothing, though it be a ſhame to know it. His barrell hath a continual ſpigot, but no tunnell; and like an vnthrift, he ſpends more then he gets. His ſpeech of himſelfe is euer hitoriſticall, hiftioniſticall. He is indeed admirations creature, and a circumſtantiall Mountebanke.

Cure.

FOr the *cure* of the *corporall* diſeaſe, you muſt giue the Patient ſuch medicines, as diuide and purge phlegme; with an extenuating dyet. To *cure* this windy humour of *vaine-glory*, *S. Paul* hath a ſharpe medicine: That *his glory* is

Phil. 3. 19.

is in his shame. Prescribe him, that the free giuing all glory to God, is the resultance of the best glory to man. The counsell of both *Law* and *Gospell* meetes in this. *Let not the wise man glory in his wisdom, nor the strong in his strength, nor the rich in his wealth; but let him that glorieth, glorie in the Lord.* That he hath nothing, (which is good) that he hath not receiued; and it is a shame for the Cisterne not to acknowledge the Fountaine. That the praise of good deserts is lost by want of humilitie. That there is none arrogant, but the ignorant: and that if hee vnderstood himselfe, his conceited sea is but a puddle, which euery iudicious obseruers plummet findes shallow, and muddy. That trafficking for the fraught of mens praises for his good worth, *Hee suffers shipwracke in the hauen; and loseth his reward there, where hee should receiue it.*

Ier. 9. 23.

1. Cor. 10 17.

*Chrysostom. 24
ad pop. Ant.*

The Itch, or the Busy-body. Disease 17.

THe *Itch* is a scurvy disease; a man would not think the soule had any infirmity to sample it. You shall finde the humor of a *Busie-body*, a contentious intermeddler very like it. The *Itch* is a corrupt humour betweene the skin and the flesh, running with a serpedinous course, till it hath defiled the whole body. Thus caused.

Cause.

NAture being too strong for the euill humours in the body, packs them away to the vtter parts, to preserue the inner. If the humours be more rare and subtil, they are auoided by fumosities and sweat: if thicker, they turne to a scabious matter in the skin: some make this the effect of an inflamed liuer, &c.

Signes

Signes and Symptomes.

IF this *Itching* curiositie take him in the *Cephalica* veine, and possesse the vnderstanding part, he mooves more questions in an houre, then the *seuen Wise men* could resolve in *seuen yeeres*. There is a kinde of downe or curdle on his wit, which is like a Gentlewomans train, more then needes. Hee would sing well, but that he is so full of Crochets. His questions are like a plume of feathers, which fooles wil giue any thing for, wise-men nothing. He hath a greater desire to know where Hell is, then to scape it: to know what God did before he made the world, then what he will do with him when it is ended. For want of correcting the garden of his inuentions; the weedes choke the herbes; and he suffers the skinne of his braine to boile into the broth. He is a dangerous Prognosticator, and propounds desperate riddles; which he gathers from the conjunction of Planets, *Saturne* and *Iupiter*; from doubtfull Oracles out of the hollow vaults and predictions of *Merlin*. He dreames of a cruell Dragon, whose head must bee in England, and taile in Ireland; of a headlesse crosse, of a popish curse. And *Our Lord lights in our Ladies lappe, and therefore England must haue a clappe*. But they haue broken day with their Creditors, and the Planets haue proued honest, then their reports gaue them. Thus as *Bion* said of *Astronomers*, he sees not the fishes swimming by him in the water, yet sees perfectly those shining in the *Zodiacke*. Thus if the *Itch* hold him in the theoricall part. If in the practicall;

His actions are polypragmaticall, his feete peripateticall. *Erasmus* pictures him to the life. He knowes what euery Marchant got in his voyage, what plots are at Rome, what stratagems with the Turke &c. Hee knowes strangers troubles, not the tumultuous fightings in his owne bosome, &c. His neighbours estate he knowes to a penny; and wherein he failes,

he

he supplies by intelligence from their flattered seruants: he would serue well for an Informer to the Subsidie-book. He delays euery passenger with inquiry of newes; and because the countrey cannot satiate him, hee trauels euery terme to London for it: whence returning without his full lode, himself makes it vp by the way. He buyes letters from the great citie with Capons; which he weares out in three dayes, with perpetuall opening them to his companions. If he heares but a word of some State-act, he professeth to know it & the intention, as if he had bene of the Counsell. He heares a lie in priuate, and hastes to publish it; so one knaue guls him, hee innumerable fooles, with the strange *Fish at Yarmouth*, or the *Serpent in Suffex*. Hee can keepe no secret in, without the hazzard of his button. He loues no man a moment longer, then either he will tell him, or hears of him newes. If the spirit of his tong be once raised, all the company cannot coniure it downe. He teaches his neighbor to work vnsent for, and tels him of some dangers without thanks. He comments vpon euery action, and answers a question ere it be halfe propounded. *Alcibiades* hauing purchasd a dog at an vnreasonable price, cut off his tayle, and let him run about *Athens*; whiles euery man wondred at his intent, hee answered, that his intent was their wonder, for he did it onely to be talk'd of. The same Authour reports the like of a gawish Traueller that came to *Sparta*, who standing in the presence of *Lacon* a long time vpon one leg, that he might be obserued & admired, cryed at the last: *Oh Lacon, thou canst not stand so long vpon one legge*. True, said *Lacon*, but euerie Goose can.

*Laert. mille
drachm.*

His state, belike, is too little to finde him worke; hence he busieth himselfe in other mens common wealths: as if he were Towne-taster: hee scalds his lips in euery neighbours pottage. If this *Itch* proceed from some inflammation, his bleach is the breaking out of contention. Then he hath *humorem in cerebro, in corde tumorem, rumorem in lingua*. His braine is full of humour, his heart of rumour, his toung

of rumour. He spits fire at euery word, and doth what hee can to set the whole world in combustion. He whispers in his neighbours eare how such a man slandered him: and returnes to the accused party (with like secrecy) the others inuectiue. He is hated of all, as being indeed a friend to none, but Lawyers and the Diuell.

Cure.

Act. 26. 24
Dent. 29. 29

FOR his Cure; if his *Itch* proccede from a Moone-sicke head, the chiefe intention is to settle his braines; lest too much learning make him madde: as Paul was wronged. Giue him this Electuary. That *secret things belong to the Lord, and reuealed to vs and our children for euer.* That the *Iudgements of God are, sœpe secreta, semper iusta*: and therefore it is better *mirari, quam rimari*. That in seeking to know more then he ought, he knows not what he should. That gazing at the starres, he is like to fall into the lowest pit.

If his *Itch* bee in his fingers, and that he growes like a Meddler in euery bodies Orchyard, let him apply this vnction. That *he meddle with his owne businesse*. That he recall his prodigall eyes, like wandring *Dinahs*, home; and teach the another while to looke inward. That he be busie in repairing his own hart; for of other meddling comes no rest.

Prou. 6. 19.
Gen. 49. 7.

Senee. de ira
lib. 2. cap. 3 4.

If his disease proceed from a greater inflation or inflammation, thus sharply scarifie him: That *sowing discord among brethren, is that seuenth abomination to the Lord*. That as troublesome men seeke faction, they shall meete with fraction; and as they *haue a brotherhood in euill*, so they shall bee denuded in Iacob, and scattered in Israel. That *cum pare contendere, anceps est; cum superiore, furiosum: cum inferiore, sordidum*. If thy enemy be equall, yet the victorie is doubtfull. If low, *parce illi*, it is no credit to conquer him. If great, *parce tibi*, fauour thy selfe, contend not. *Serua parcem domi, pacem Domini.*

Domini. Loue peace, and the God of peace shall giue thee the peace of God, which passeth all understanding.

Stinking breath and Flattery. Disease 18.

THe Flatterer hath a disease very odious, *foetorem oris*, a *stinking breath*. The corporall disease is caused, 1. sometimes through putrefaction of the gummies. Secondly, sometimes through hote distemper of the mouth. Thirdly, sometimes through corrupt and rotten humours in the mouth of the stomach. Fourthly, and not seldome through the exulceration of the lungs. The maine cause of *Flattery* is a kinde of selfe-loue; for he onely commends others, to mend himselfe. The *communis terminus*, where al his frauds, dissimulations, false phrases and praises, his admirations, and superlatiue title meete, is his purse. His tongue serues two Masters his great-ones care, his owne avarice.

Signes and Symptomes.

IF the cause of this *Stench* be in the mouth, it is discerned: If in the vicious stomake, or vlcerate lungs, it is allayd by eating; and not so forcible after meates as before. So the *Flatterers* stomake is well layd after dinner; and til he grow hungry againe, his adulatory pipes goe not so hotely. His meanes come by obseruance, and though hee waite not at table, he serues for a foole. He is after the nature of a Barber; and first trimmes the head of his masters humour, and then sprinkles it with Court-water. He scrapes out his diet in curtsies; and cringeth to his glorious obiect, as a little Curre to a Mastiff: licking his hand, not with a healing, but poysoning tongue. *Riches make many friends*: truly; they are friends to the *riches*, not to the *rich man*. A great proud man, because hee is admired of a number of hang-byes, thinkes he hath *many friends*. So the Asse, that carryed the goddesse, thought all the knees bowed to her, when they reuerenced her burden. They play like flies in his bearns,

K 2

whiles

whiles his wealth warnes them. Whilst like some great Oke, he stands high and spreads farre in the Forrest, innumerable beasts shelter themselves vnder him, feeding like hogges on his acornes: but when the axe of distresse begins to fell him, there is not one left to hinder the blowe. Like burres, they sticke no longer on his coate, then there is a nappe on it. These Kites would not flocke to him, but that he is a fat carcase. *Seianus*, whom the *Romans* worship in the morning as a *Semi-god*, before night they teare apieces. Euen now stoopes, and presently strokes. You may be sure, he is but a gally-pot, full of hony, that these wasps houer about; and when they haue fed themselves at his cost, they giue him a sting for his kindnesse.

The *Flatterer* is young Gallants Schoole-master, and enters them into booke-learning. Your cheating Tradesman can no more bee without such a Factor, then an Usurer without a Broker. The Foxe (in the *Fable*) seeing the Crow highly perch'd, with a good morsell in his mouth, flattered him that he sung well, with no scant commendations of his voyce: wherof the Crow proud, began to make a noyse, and let the meat fall: the foolish bird seeing now himselfe deceiued, soone left singing, and the Foxe fell to eating. I need not morall it. The Instrument his tongue is tuned to anothers eare; but like a common fidler, he dares not an honest song. He lifts vp his Patrone at the tongues end, and sets him in a superlatiue height; like a Pharos, or the eye of the Countrey, when he's indeede the eye-sore. Hee sweares to him, that his commending any man is aboue a Iustice of peaces letter; and that the eyes of the Parish waite vpon him for his grace. Hee insinuates his prayse, most from others report: wherein (very rankely) he wrongs three at once. He belyes the named commender, the person to whom this commendation is sent, and most of all himselfe, the messenger. Whilst he supplies a man with the oyle of *flatterie*, hee wounds his heart; like thunder, which breakes the bone, without scratching the skinne.

skinne. Hee seldome speakes so pompously of his friend, except hee be sure of Porters to carry it him. Hee is the proud mans eare-wig, and hauing once gotten in, impostumes his head. A continent man will easily find him; as knowing, that it is as euill, *laudari à turpibus*, as *ob turpia*. One being asked, which was the worst of beasts, answered; of wild beasts the *Tyrant*, of tame beasts the *Flatterer*. Like an ill Painter, because hee cannot draw a beautifull picture, he is euer limbing deformities and diuels: so the *Flatterer*, ignorant of goodnesse, layes faire colours vpon foule iniquities. This cunning wrastler stoopes lowe, to giue the greater fall; and wisheth to his obiect, as a whore to her Louer, abundance of all goods, except onely sober wits. Hee studies all the weeke for preuentions, to keepe his Patron on the Sunday from Church: a *Sermon* and hee are antipodes. Lest his Obserued should take him into the light, and looke on him, he keepes him perpetually hood-wink'd with the opinion of his owne knowledge; admiring his deeds for sanctimonious, and his words for Oracles. Sometimes *Conscience* is his riuall-aduocate, and pleades against him in his Patrons heart: but because the Iudge is partiall on his side, and his periurous tale runs so smooth with the graine of his affections, hee giues *Conscience* the check-mate. In short, hee is (at last) one way a *Pandar*, Cosenages Factor, sinnes Magician, and a pleasing murderer, that with arrident applauses tickles a man to death.

Cure.

TO cure this stinking breath of *Adulation*, giue him a vomit. He that sayth to the wicked, *Thou art righteous*, him shall the people curse; nations shall abhorre him. But to them that rebuke him, shall be delight, and a good blessing shall come vpon them. As (not seruing our Lord Iesus Christ, but his owne belly)

Pro. 24. 24.

Verse 25.

Rom. 16. 18.

belly) by good words and faire speeches he hath deceiued the harts of the simple; so he hath most deceiued himselfe, and beene no lesse his owne foole, then others knaue. Tell him, that his beginning is hatefull to God, his end to men also. His great friend did no more loue him in his dreame, then hee will hate him waking: as a sicke man, after the receite of a loathsome potion, hates the very cruze, whereout he dranke it. And lightly, what hee hath got by flattering fooles, he spends vpon knaues; or worse, and dyes full of nothing but sinnes and diseases. Let him soundly repent, reforme himselfe, informe others, whom hee hath deformed; become a friend to goodnesse, and so to himselfe and others. Repentance and Obedience can only make his breath sweet.

Short windednesse and wearinesse of doing well.
Disease 19.

THe *Asthma* is caused by abundance of grosse & clammy humours, gathered into the gristles, or lappets of the lungs: or through some distillations, wherewith the *Trachea arteria*, or wind-pipe is replete.

Cause.

THe causes of this spirituall *Short-windednesse*, are 1. want of *Faith*, which is the true life-bloud of courage against all difficulties. 2. want of *Patience*, to hold out in the working up of saluation. 3. a feeble hope, not supposing the recompence to the worth of their labours.

Signes and Symptomes.

THe *Signes* of both the diseases are palpable: the Physician may easily iudge of his Patient, the Patient of himselfe. He prays for a brunt very zealously, but like a
hasty

hasty showre soone ouer. You shal haue him the first man at Church, on a Sabbath morning, and the first man out. He layes the foundation of an Almes-house, and so leaues it. He shootes vp, like *Jonas gourd*, in a night, and next day withers. Hee is in religious practices, like the Spring in that windy month, March many forwards. He riseth faire, as a Summer-sunne, but is soone clouded: no man rides faster at first putting forth, nor is sooner weary of his iourney. A little onwards to heauen, he quandaries, whether to go forward to God, or with *Demas* to turne back to the world. The light of his deuotion is euer anon in the ecclipse, and his whole life rings the changes; hot and cold, in and out, off and on, to and fro: he is peremptory in nothing, but in vicissitudes. Hee is early vp and neuer the neere; saluting *Christ* in the morning, but none of those that *staied with him*: therefore losing his reward, because he wil not tarry working in the *Vineyard till night*. He purposeth to go to God, and in the fit of his deuotion tels him so, but still breakes promise. One told *Socrates*, that he would faine trauel to *Olympus*, but he feared his ability to hold out the iourney. *Socrates* answered him, I know you walk euery day a little, put that together in a continuing straitnesse, and you shall come whither you desire. This man rowes (as we al should do) against the stream; & whiles he neglects 2 or 3. strokes, he is carried down further in an houre, then he can recouer in a day. He loues, like a horse, short iourneys: & walks on so warily, wearily, timorously, that he tels his steps, and his stops; and reckons euery impediment to a rub & a thorne.

Mat. 15. 32.

Cure.

FOr his cure. *Proratione victus*, as they prescribe for the *Asthma*, which is a disease in the body, to auoid perturbations of the mind: so let this *Orthopnick*, for the help of his mind, auoid needless perturbations of the body. He is troubled, like *Martha* about many things, but forgets the better part.

Giue

Heb. 10. 36.

Phil. 2. 12.

2. Pet. 1. 10.

Rev. 2. & 3.

Mat. 24. 13.

2. Thes. 3. 13

Gala. 6. 9.

Esa. 28. 12.

Giue him some iuyce of *Bulapathum*, which is the herbe patience. For he hath neede of patience, that after he hath done the will of God, he might receaue the promise. Hee considers not that heauen is vp an hill, like *Olympus* with the heathen, mount *Sion* with the Christian, and therefore thinks to get thither *per saltum*, not *per scansum*. Assure him, that *Saluation* must be wrought vp, and *Election made sure by diligence*. That *vincenti dabitur*; not to him that flies, nor to him that knockes a bout or two, nor to him that faints and yeelds, but *To him that ouercomes*. That *who continues to the end shal be saved*. That it was a shame to see *Lot* incestuous with his daughters in the Mount, that kept him chaste in *Sodome*: to see *Noah* mocked of his son for drunkennesse, by whose righteousness his sonne scaped. That he hath many encouragements, *Christ* calling, the *Father* blessing, the *Spirit* working, the *Angels* comforting, the *Word* directing, the *Crowne* inuiting: all tuning him this one lesson, *Bee not weary of welldoing*. For in due season we shall reape, if we faint not: and after our weary labour finde rest.

The Conclusion.

INnumerable are the bodies infirmities; *introitus unus*, *innumeri exitus*, there being but one meanes of ecomming into the world, infinite of going out; and *Sickenes* is *Deaths* Leger Ambassador. But they are few and scant, if compared to the soules, which being a better peece of timber, hath the more *teredines* breeding in it: as the fayrest flower hath the most *Cantharides* attending on it. The diuell loues the soule as the iewell, the body of the rinde or huske, as if it were without the other a dead commoditie, and would stinke in his hands. He cryes as the king of *Sodome* to *Abraham*, *Da mihi animas, cetera cape tibi*. If hee can corrupt this, hee knowes the other will fall to corruption of it selfe: for the soule workes by motion, the body but by action for the soules seruant. Now *sathan* was euer ambitious and

and will not care for the waiting Maide, if he may get the mistresse; or vseth the other but for his better conueyance and insinuation to this. And because it beares the narrow portraiture and image of that *Creator* hee emulates, this he seekes the more violently to deface. Let the body enjoy the light and warmth of the Sunne, so hee can enwrap this in the cold clouds of darke night. A darke night indeed, wherein many soules do liue; hauing the little windows or loope-holes of reason shadowed by the curtaines of fleshly lusts. Night is a sad, heauy, and vncomfortable time, to the vnresting body (a nurse of anguished thoughts or whose dugges sorrows and dreames lie continually sucking:) thinking euery houre an *Olympiade*, till the Sunne ariseth: so is the *soules* darkenesse, if securitie hath not rocked asleepe; and custome (which is the apoplexy of bed-ridden nature, and wicked life) obstupified her; an vnquiet, turbulent, and peacelesse time: with such hurrying tempests within, that the body tumbles vpon a soft bed, and after many experienced shiftings findes no ease.

There be three things, say Physicians, that grieve the body. First, the cause of *sicknesse*, a contranatural distemper, which lightly men bring on themselues, though the sediments rest in our sinne-corrupted nature. Secondly, *sicknesse* it selfe. Thirdly, and the coincidents, that either fellow it, or follow it. In the *soule* there be three grieuances. First, originall prauitie, a naturall *concupiscence*, procliuitie to euil, contradiction to good. Secondly, actuall sinne, the maine *sicknesse*: Thirdly, and the concomitant effects, which are punishments corporall and spirituall, temporall and eternall. For all sinne makes worke; either for *Christ*, or *Sathan*: for *Christ*, to expiate by his blood, and the efficacie of that once performed, euer auailable passion; or for the diuell, as Gods executioner to plague. Many remedies are giuen for many diseases: the sum is this; the best *Physician* is *Christ Iesus*, the best *Physicke* the *Scriptures*. Ply the one, fly to the other: let
L this,

The Soules sicknesse.

Ieb. 1. 3.

Colos. 1. 19.

this teach thee, he must cure thee: that expresse *image* of his *Fathers person*, and *brightnesse* of his *glory*, in whom the *graces* of *God* shine without *measure*: oft haue you seene in one *heauen* many *starres*; behold in this *Sonne*, as in one *starre* many *heauens*: for in him dwelleth all *fulnesse*. Let vs flye by our faithful prayers to this *Physician*, and intreate him for that *medicine*, that issued out of his side, *water and blood*, to cure all our *spirituall* maladies. *Fusus est sanguis medici, ut fiat medicamentum agroti*. And when in *mercy* he hath cured vs, let our dyet be a *conuersation* led after the *canon* of his *sacred Truth*: that whatsoeuer become of this *fraile vessell*, our *flesh*, floating on the *waues* of this *world*, the *passenger* our *Soule* may bee *saued* in the *day* of the *Lord Iesus*. Amen.

FINIS.

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